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THE BIBLE
AND THE
DOCTRINE OF EVOLUTION.

“Possibly to our views of the nature of Christianity and in our exegesis of scripture, we have arrived only at partial truth; and do not distinguish with sufficient accuracy, between what is certainly revealed, and what is nothing more than a possible explanation of the divine word.” R. PAYNE SMITH,
Dean of Canterbury.

Geo. S. Morris

THE BIBLE

AND THE

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DOCTRINE OF EVOLUTION

BEING A COMPLETE SYNTHESIS OF THEIR TRUTH, AND
GIVING A SURE SCIENTIFIC BASIS FOR THE
DOCTRINES OF SCRIPTURE.

BY

WILLIAM WOODS SMYTH.

GENERAL (OR OUTLINE) SYNTHESIS

"I have kept the Faith."

LONDON :
H. K. LEWIS, 136 GOWER STREET.
1873.
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**"UNTO HIM
THAT LOVED US, AND WASHED US
FROM OUR SINS IN HIS
OWN BLOOD."**



PREFACE.

This work accepts, almost without qualification, the Doctrine of Evolution as interpreted by Mr. Herbert Spencer and Mr. Charles Darwin ; and connects it with the Bible as but the physical or natural side of its own Doctrines, which it illustrates, extends, confirms.

This is accomplished, not by accommodating each to the other, but by accepting both in their simplest and most manifest sense ; the evidence of which is, that the plain and obvious interpretation of Scripture is the one most congruous with the Principles of Evolution.

It does not seem to be sufficiently understood that Evolution owes much more to Mr. Spencer than to Mr. Darwin : the latter only developed part of the Doctrine, never perceived its relation to the whole nor its purely scientific interpretation. The works of the former are therefore most referred to here.

The present work must be regarded only as a rough outline of the subject, little argument has been used but many things stated in a variety of ways ;

the intention being, to place stepping stones, however unhewn, across a troublesome and heretofore impassible stream, which in the future may grow into a highway that the fool cannot err therein.

I am indebted for assistance to Dr. Monckton, the Rev. J. G. Wood, the Rev. H. F. Woolrych, and especially to the Rev. C. W. Hume for aid and advice while the work was in the press. But they must not be held responsible for the teachings new to theology which are contained therein.

W. W. S.

MAIDSTONE.

August, 1873.



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THE BIBLE

AND THE

DOCTRINE OF EVOLUTION.

CHAPTER I.

THE SITUATION AND THE SUBJECT.

THE age is described by an orthodox writer as at once an age "of advancing science and of daily increasing unbelief."

It is said, that "men's minds are undergoing a gradual process of alienation from the faith of Christ; that men of thought and learning look coldly upon it," and that judgment has indeed commenced at the Church.

Perhaps the last words are the truest, and they may even indicate to the Christian the attitude of mind with which these signs of the times ought to be regarded. Judging the Church may purify the Church. When all things have come to judgment the Truth must still remain; and commencing judgment often wears a very different aspect to the verdict in which it finally eventuates. For the present it is but too true that science, in the thoughts, and words, and writings of its leading living authorities, has been made to assume the appearance of grave opposition to revealed religion; an opposition which grows graver from its persistence, and from the fact of the

fundamental difficulties having been left untouched by every Harmonist and Apologist of the day. Yet we may wisely accept the situation in its entirety, and abide the judgment, never ignoring the truths of any side, waiting patiently for light and more light with every advance of true science and honest criticism. And it shall become our peace in the future to see these distressing difficulties depart, this grave opposition to be only seeming, and wisdom justified of all her children, but especially of those who believe.

Not to continue the general discussion of a subject which might be carried on endlessly from its very vastness, and the multitudinous points of interest which in the present age are attracting attention, we shall proceed to its concrete consideration; and seek a solution of the mystery of God's works being in conflict with His Word, by going at once to the foundations, and hearing a wondrous tale of how very scientific religion is, and how very religious science is, when both are rightly considered.

The foundation of revealed religion is the Bible. The foundation of the seemingly opposed scientific wisdom (of the age), is the doctrine of Evolution by Mr. Herbert Spencer and Mr. Charles Darwin, with certain mental and moral teachings of Mr. J. S. Mill and Professor Bain.

Now what have these in common? and is there that entire congruity between them, which ought to compel men to accept them not as in conflict and hopeless opposition, but as one vast system of knowledge, to the glory of God, and the comfort of His people? We shall endeavour to show that they have



everything in common, as far as true science enlightens us, and that there is perfect congruity between the interpretations of Revelation and the truths of the doctrine of Evolution, and kindred scientific teachings.

The doctrine of Evolution, as developed by Mr. Herbert Spencer, is not an empty hypothesis excogitated as a plausible account of the phenomena of the universe, but a great philosophic system, founded solidly on carefully corrected experience, of the things and forces of the universe. And it becomes a subject of the deepest interest to compare the *a priori* theory of the universe, contained in Scripture, with the *a posteriori* doctrine formulated from the facts of our uniform experience.

We shall accordingly attempt a general synthesis, and subsequently one more special.

We pray our readers to recognize from first to last the following points.—Science, according to the above philosophic school, is defined as “*partially-unified* knowledge, and philosophy as *completely-unified* knowledge.” Now a revelation as such must be completely-unified knowledge, and in any synthesis of the two seemingly opposed systems, the interpretation which philosophy puts on the things of science must be used. For, indeed, without this precaution it is easy in an unfriendly spirit to set science and philosophy at variance, and in the same spirit any attempt at reconciling science and religion would be hopeless.

CHAPTER II.

THE UNKNOWNABLE.

Modern Philosophy finds that all the ways of Science, when legitimately pursued, ever lead to a *Truth* the first and the highest. "The consciousness," says Mr. Herbert Spencer, "of an inscrutable Power manifested to us through all phenomena, has been growing ever clearer and must eventually be freed from its imperfections. The certainty that on the one hand such a Power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing. To this conclusion Science inevitably arrives as it reaches its confines." And "such is the foundation of any possible system of positive knowledge. Deeper than demonstration—deeper even than definite cognition—deep as the very nature of mind, is the postulate at which we have arrived." Modern Philosophy's postulates are "an Unknowable Power; the existence of knowable likenesses and differences among the manifestations of that Power; and a resulting segregation of the manifestations into those of subject and object."

Let us provisionally accept these postulates. Mr. Spencer commences the synthesis himself. He says, "The belief in a power of which no limit in Time or Space can be conceived, is that fundamental element in Religion which survives all its changes of form.....



...All philosophies avowedly or tacitly recognize this same ultimate truth.....And this inexpugnable consciousness in which Religion and Philosophy are at one with Common Sense, proved to be likewise that on which all exact Science is based." Proceeding to state the truth, but not all the truth. He says, "In Religion let us recognize the high merit that from the beginning it has dimly discerned the ultimate verity, and has never ceased to insist upon it." We shall now give the words of the Scriptures interpreted according to Gesenius, and others, and shall find that from the beginning they not only "discerned" the "Incomprehensible Power," but discerned it as clearly and with as few "disfiguring vestments" as whole yards of letter-press plentifully sprinkled with "Absolute," "unconditioned," "unknowable," "non-relative," and the like.

First, as to words used in the Hebrew Scriptures.

HEBREW AND CHALDEE WORDS.

ENGLISH EQUIVALENTS.

Elohim, the pluralis majesticus v. excellentia. Gesenius. Sack (de usu nom dei etc.) regarded *Elohim* as a vague term denoting a certain infinite, omnipotent, incomprehensible existence, from which things finite and visible, derive their origin.

El. Participle of the verb 'ul, to be strong, stout, powerful. Gesenius.

God.

Strength, might, power, the mighty one, God, the Almighty.

Shaddai. Strictly a pluralis The Almighty. The
majestaticus, from a singular Omnipotent.
Shad, powerful. Gesenius.

Abir. Root *Abar*, to strive The mighty one.
upwards, to mount, to 'soar,
above, over, transcending,
to be strong, mighty. Ge-
senius.

'Ilaah. *'Illy*, supreme, The most High.
most High. Gesenius.

Thus far the notion of power, of might, and whatsoever transcends in this respect, is clearly and definitely recognized, even from the original and primeval force of the words used. Gesenius says of *El*, that to the mind of the Hebrew it always presented the idea of "strength and power." And this is the ultimate truth to which science is ever leading us.

The philosophical doctrine of Hamilton and Mansel carried further by Mr. Spencer, enlightens us as to the transcendent nature of this Power, to which no limit can be placed in thought; and here are the words of Revelation as to the same.

HEBREW WORDS.

ENGLISH EQUIVALENTS.

<i>El 'olam</i> . <i>'Olam</i> , hidden time, duration, everlasting, eter- nity, <i>i.e.</i> obscure and long, of which the beginning or end is uncertain or indefinite, nearer to the metaphysical	The Eternal God. Everlasting God.
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notion of eternity, or at least to an eternity without end, approach those examples in which *'olam* is attributed to the earth and to the universe. The true and full idea of eternity is expressed by *'olam* in those passages where it is spoken of the nature and existence of God. Gesenius.

GROUPS OF WORDS.

From everlasting to everlasting Thou art God.
Psalms xc. 2.

The high and lofty One that inhabiteth eternity.
Isaiah lvii. 15.

I Am That I am. *Exodus* iii. 14.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Revelation* i. 8.

Here then we have those transcendent notions with which modern philosophy presents its doctrine as to the Absolute, the Unknowable, clearly recognized in the oldest of writings. And it is evident that at the period when this revelation was received, there was no mental science whatsoever; the domain of consciousness had not been mapped out into "Definite" and "Indefinite consciousness," nor otherwise classed, nor was there any idea that the highest knowledge could only be relatively real, or that indefinite consciousness then so intense and profound, discerned

best the highest truths. Men spoke no language of exact science, of corrected, attested knowledge, in which to receive and record a revelation, nor indeed, did the truth require such. The language of the Patriarch and his children was as little fixed (in a logical sense) as his tent dwelling on the plains of Mamre—as unconfined as his wandering life. He never laid a squared stone, physical or metaphysical, one upon another; judgment had not been laid to the line, nor righteousness to any plummet. But his words and theirs, had all the passion and strange power which is the glory of the youth of a language, so that the terms of modern philosophy are feeble to impress us compared with these words, and for the profoundly significant reason—their grandeur and depth of meaning do perfect justice to a normal affection of our intellect, namely, indefinite consciousness of might and mystery unfathomable. Like all else primitive, their thoughts and words were simpler and less integrated than ours, but we hear in them “a groaning of the spirit, a struggle to conceive the unconceivable, to utter the unutterable, a longing after the Infinite, a love of God.” The record which the Hebrews gave of the Revelation received, strained to the utmost the powers of their very powerful tongue to commit it to writing, as it does ours to translate it faithfully. And with advancing time they discerned more clearly the deepest of truths, of which these words were symbols. They understood in a wider sense how exceeding deep was the truth which passes knowledge. David found such knowledge too wonderful for him, and Solomon



says: "But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain Thee, much less this house which I have built." ("The heaven and heaven of heavens," Heb. *Hashshamaim ushmei shamaim*, i.e. "all the extent and regions of heaven however vast and infinite." Gesenius.) Isaiah has, in a form of words which implies direct Revelation: "the high and lofty one that inhabiteth eternity." In Job it is written: "Behold God is great and we know Him not." And in the days of the Apostles, when Athens still flourished in her wealth of art and philosophic thought, and floundered in deep moral degradation; St. Paul, when his spirit was stirred within him to see the city wholly given to idolatry, found there one ultimate fundamental truth, "an altar with this inscription, *To the unknown God.*"

But all such speculations as to unthinkable abstractions were over-shadowed in the minds of prophets, priests, and apostles, by the Revelation to which we shall come in due course; and the Word of Truth was all the more true, in having little to do with philosophic eccentricities containing only a portion of it.

As to the Church, the following may be taken as representing the notions of the Fathers:—Gregory Nazianzen, Orat. xxxiv. "A theologian among the Greeks (Plato) has said in his Philosophy, that to conceive God is difficult, to express Him is impossible. . . . But I say that it is impossible to express Him and more impossible to conceive Him." And as to modern Churchmen:—"Theologians," says Dr.

Thompson, Archbishop of York, "have ever been ready to confess that God cannot be known in His own essence to creatures such as we."

Clearly then, Religion recognizes a truth in regard to Being which is, as has been said, the deepest of all truths; in the Words of Revelation, "dwelling in the light which no man can approach unto, whom no man hath seen or can see."

Lastly, the verbal symbols of the Bible and of Modern Philosophy for the Unknowable, agree in being adjectives, or always convey a predicative meaning, and this, while peculiar to the scriptures, is considered to be accurate in Philosophy.

We find then that the first postulate of Modern Philosophy, namely, "an Unknowable Power," is not only clearly discerned in the Bible, but that the words and the forms of words used, in their profound significance, are as deep calling unto deep in solemn testimony to the truth.

We shall return to the postulate again at an important place, where Revelation passes beyond the domain of science but still receives support and confirmation from it.

CHAPTER III.

THE KNOWABLE.

We shall now advance the general synthesis to the second postulate, namely, "the existence of knowable likenesses and differences among the manifestations of that Power."

The reader may deem it to be of small moment, to be able to show a perfect agreement between the Bible and Science to the amount of a postulate so vague and general as this; but it is necessary for the following reasons. In any perfect synthesis, in such a case, the natural method is to advance from the general to the less-general or special. This is doubly demanded by such a system of Philosophy as that of Mr. Herbert Spencer's, which has been developed entirely according to this method. The postulate, as will be seen afterwards, possesses a far more intense fitness for phenomena than appears at first sight to the unscientific.

These knowable likenesses and differences make up the phenomena of the universe, or "the heavens and the earth," in Bible language, and are attributed to the Power *El*, or *Elohim*—God. In order that the significance of the postulate and its synthesis with Revelation may be understood, we pray the reader's attention to the following illustrations. Suppose we stood on the moon on a landscape of rock; the knowable likenesses and differences would be manifold in

mountain and valley and rough rock surface. Suppose in a moment the surface were made level and smooth, the knowable likenesses and differences would be diminished enormously; suppose it were polished absolutely perfect, the likenesses and differences would become unrecognizable at the surface, and we would see through to the likenesses and differences in the texture of the rock; and suppose the texture of the rock to change and become transparent, then to sight the knowable likenesses and differences would almost cease, indeed, only for the firm foot feeling and the likenesses and differences which the curved body would still impress upon the light to the seeing eye, the landscape would have vanished. If the eye confined its field of view to places where the light was undifferentiated, then there the eye would see *nothing*; for it, all likenesses and differences would have ceased; make now a scratch on that surface, and immediately a *difference*, and a *something* is seen; make another, and a *likeness* is added.

Or again, the blue vault of heaven has the general difference of being blue, and if we ascend in a balloon beyond part of the atmosphere which gives it that difference, the eye may look away at places into æther-crowded space, and see *nothing*; to the sense of sight all is pure negation; in a moment an aerolite may dash across the immaculate field, giving a difference, and a something to see. Again, according to several scientific men, space is full of an incompressible frictionless fluid, (*i.e.* a perfect fluid), and the atoms or structural units of which the universe is composed, are vortex-currents inconceivably

rapid ; in other words, they are circular scratches in the profound peace and negation to sense of this fluid ; which is otherwise without likenesses or differences to mortal sense.

The scratch which constitutes an atom of oxygen, differs from the scratch which makes an atom of hydrogen, and so on, through all the likenesses and differences which make chemical science ; and their multiform groupings and motions give us all the phenomena of nature.

These vortex-currents or circulating circular scratches, make the likenesses and differences, and without them there would be no atoms, no molecules, no matter, no universe. It is not necessary for our purpose that this theory of able men should be true ; for them it explains certain phenomena and we shall employ it in this synthesis.

In these illustrations we were led to confront negation more or less pure, and in regard to the first transferring the scene from the moon to the earth, it has often been remarked, that great plains stretching away out of sight, and views of the seemingly boundless ocean, peculiarly affect us ; and it is said with some truth that the monotheistic faith of the Arab is greatly owing to the oneness of his earth and heaven ; while dwellers in the varied woodland, and by the sounding shore, with all the pomp of groves and gay garniture of fields, have peopled every fountain, hill and vale, with gods many, and lords many. And seldom indeed have we deeper impressions of dread infinity, than when peering away into fathomless space. It was "awful" to Kant ; and atheists have

confessed themselves more impressed with the solemn immensity of heaven than with all else in the universe.

If we adopt the above hypothesis regarding matter and represent to ourselves, in thought, (as much as we may) these vortex-atoms in a perfect fluid, making all that resists us in the hard things of the universe, then fancy those vortex-currents losing their velocity, dissipating their motion, from mutual interaction, motion resisting motion, until all atoms cease; all *knowable likenesses and differences* become lost, in the profound peace of an unknowable infinity, from whose face the earth and the heavens pass away; and there is found no place for them. We arrive at the same nightmare state of consciousness—of wonder, of dread, of awe—whenever and however these knowable likenesses and differences objectively or subjectively cease to be present. Thus the annihilation of the universe becomes thinkable, and we can have indefinite thoughts of a period before it began to be.

The obviously gross and unscriptural pantheistic implications of the above shall be adequately attended to, with advantage to the argument, hereafter.

These illustrations show how fitting the philosophic postulate is; how well it agrees with our actual experience, and we shall now discover all its truth in the words of Scripture. And in regard to these words, lest it should seem that we are giving a copious commentary, rather than a legitimate word for word translation; we desire our readers to bear in mind

the following observation of MaxMüller throughout the synthesis.

“The same words do not mean the same thing in Anglo-Saxon and English, in Latin and French; much less can we expect that the words of any modern language should be the exact equivalents of an ancient Semitic language, such as the Hebrew of the Old Testament.”*

Science and Philosophy do not pretend to gauge the limits of the knowable likenesses and differences in space or time; as to whether they may not exist beyond the bounds of the furthest nebulæ in space, or have existed before the nebulous state in time, they do not venture to say—with however, one important and significant exception. Sir William Thompson, enabled by the laws of thermo-dynamics to judge of antecedent thermal states of bodies, and the uniform succession of these states, says, when we carry our investigations backwards in time we arrive at a state which declares itself to be primeval. In short, it tends to amount to a mathematical proof of a beginning.

These are the words of the Bible:—

HEBREW WORDS.

ENGLISH EQUIVALENTS.

B'reshith, *B'* a preposition In the beginning.
admitting of great variety of
application: *Reshith*, the top-
mast, the highest, beginning,
former time, times of old;

* *Lectures on the Science of Religion.*

also, first state, former condition. Gesenius.

Elohim, the pluralis majesticus v. excellentiæ. (See page 5.)

Bara, to cut, to cut out, to carve—to form, to create, to produce,—to beget, to bring forth. The primary notion is in the radical syllable *Phr* and is that of breaking, cutting, separating. Gesenius.

Eth. Hashshamaim v'eth. The heavens and the *Haarets.* The whole universe. Gesenius.

We find it clearly told here, without any obscurity whatsoever, that the incomprehensible power is the ultimate cause of the universe. The words employed are singularly simple and grand; and in all the light of modern science, no philosophic formula surpasses them.

The Hebrew verb rendered “created” “is, as Delitzsch notes, the proper term to signify the divine production, whether in the realms of nature, or history (Ex. xxxiv, 10; Numb. xvi. 30, and so constantly in the prophets,) or of spirit (Psalm li. 12, v. 10, in the English; similar is the use of *κτίζειν* in the N.T.) whereby things which did not previously exist are called into being.” Yet it does not signify the creating of all things out of nothing, in the absurd sense so

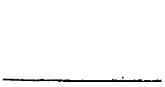
often spoken of; unless indeed, the "nothing" of certain modern German Philosophers is understood; which they curiously enough, make out to be a considerable something. Created they were, out of things which do not appear, as another scripture saith (Heb. xi. 3.); and the above illustrations will help us to understand, how a something without knowable likenesses and differences, could not appear, until a *separation* was made, a difference, a *severing out*, in short the *producing, begetting, bringing forth*, of knowable likenesses and differences where there were none. The word is specially associated with the Power, and in the form *Bore*, signifies 'Creator'.

Continuing the general synthesis in a general way, we shall glance at a few points in the cosmogony and in the doctrine of evolution; and will find a congruity which the extended special synthesis, will show subsequently, to be perfect in all details, as far as the doctrine enlightens us.

A great but only an apparent discord has been introduced by the unfriendly practice of stating some truth, but not the whole truth. Without charging this upon Mr. Spencer and other philosophers, we will suppose that they are not in the possession of Family Bibles, and have taken their ideas second hand on the subject. Doubtless they were informed that the Scriptures represent the earth and the heavens as having been made after the way in which a carpenter, or an artificer of any kind, fashions his work. There are words in Scripture which suggest such

ideas, but it is not the truth to say that this is the interpretation that we ought to put upon its words.

What is *evolution*? our best answer is, see Mr. Herbert Spencer's "*First Principles*." We shall bring forward the principles of the doctrine as our subject requires. For the present, it will suffice to say simply: Evolution is the name given to the observed mode of distribution of matter and motion of the universe. And in this distribution of matter and motion, there has been a passing from the imperceptible to the perceptible, from the simple to the compound and complex; from the uniform to the multifiform; from the homogeneous to the heterogeneous; from the indefinite to the definite. And thus from simple nebulous matter, certain complex things and persons have been *brought-forth*; as sidereal systems, planetary systems, worlds and men. And it is discovered that they have not flashed into concrete things and persons in no time, or a short time; but have *come forth* without haste, in immense periods of time; with the elegance and softness of a magic lantern slide in dissolving views. For just somewhat as the indefinite homogeneous circle of light passes into the definite heterogeneous picture, the indefinite homogeneous "cosmic cloud" has grown into heterogeneous worlds and men. And each state and aggregate of states of the universe were in the womb of preceding states; and the last is connected with what is recognised as a first, (the cosmic cloud,) by uniform succession or descent. And modern philosophers, in moments of enthusiasm, talk of the flora and fauna of the globe, having been potentially in



the cosmic cloud and coming out of it, as a cloud of breath assumes those curious forms on a pane of glass in a frosty morning. Ezekiel, a religious seer, in a vision of Revelation beheld:—"A whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire came the likeness of four living creatures." He then goes on to describe composite creatures—the cherubim, embodying the forms of the man, the lion, the ox and eagle; which, be it observed, are four finished ultimate twigs on the great tree of life; beyond which the evolution of life has never yet passed; and thus the seer sums up the cosmos in placing it between its extremes.

The words, "a fire infolding itself," are singularly apposite, and the Hebrew in its simplicity even more so, (*Esh Mith' lackachath*, a fire taking hold on itself. Gesenius.) And *Hazaphon*, "*the north*, the northern quarter of the heavens; *pr.* 'the hidden, the dark,' since the ancients regarded the north as the seat of gloom and darkness;" "also for the *northern heavens* or hemisphere, which is nearly equivalent to *the heavens* generally." (Gesenius.) Mr. Spencer confesses that "*Involution*" "would much more truly express the nature of the process" to which he has been led to apply the term "Evolution," the latter word having been widely recognized in connection with the genesis of the universe.

In Genesis ii. 4, it is written, "These are the generations of the heavens and of the earth when

they were created, in the day that the Lord God created the earth and the heavens."

Now the Hebrew word *Tol'doth*, rendered generations, signifies *generations, descents*; and comes from the root *yalad, to bear, to bring forth*, and the primary idea, says Gesenius, is that of *slipping or gliding out*. To the puzzling of Biblical students, it is used of the coming to be of things, as well as of men, of the inorganic and of the organic worlds; the difficulty ceases in the light of scientific interpretation. The word includes the whole sense of Evolution and something more besides, which we will arrive at subsequently.

In Genesis i. 12, 13, it is written, "Let the earth bring forth:" "And the earth brought forth." In Mark iv. 28, "the earth bringeth forth fruit of herself." When the philosopher says, all these effects are by the Absolute, he has stated an abstract truth; when the man of science says that life was evolved from the earth, he too has stated a truth less abstract. Observe the simple language of scripture which has all these truths in the concrete:—"And God said: Let the earth bring forth—and it was so—And the earth brought forth." Thus we have most faithfully as far as our knowing goes, all truth told and recognized—the Power, and the uniform conditioned mode of that Power, in the coming to be, of the vegetal life of the globe.

The Hebrew word does not signify "grass," as the authorized version has it; it means *buds or germs* and could be used of Prof. Hæckel's Protista.

In Chapter i. 20, it is written, "And God said:

Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Here also is a text which has troubled the Harmonist, which is not without significance; the natural translation, as in the authorised version, makes the fowls come forth of the waters; this has been objected to by the Speaker's Commentary and others; the why, we are unable to discover, except that it is in apparent opposition to Chapter ii. 19. Now it is believed by those who hold the doctrine of evolution, that birds were evolved through ichthyoid reptiles; and the belief rests on evidence which is the very strongest we possess, touching links uniting forms of life now widely different. Connoting this as a truth of a high certainty, it is scarcely possible in a simple way to speak of the origin of the birds of heaven more fittingly than in these two verses (i. 20, ii. 19). And when it is remembered that they include the highest verities of religion and philosophy, as well as science's less-abstract truth, then it is not possible to tell the wondrous story better.

And, generally, complete congruity between the words of scripture and the teachings of science, characterizes this first Chapter of Genesis. The advance from the simple to the compound and complex; from the uniform to the multiform; from the untranslatable *Tohu VaBohu* of confusion, to a world of wondrous order and beauty, wherein all things were very good. How comes it there is any congruity at all? with a record so ancient, and told

in another tongue, so different to the speech of modern science.

The teachings of the doctrine of evolution on the cosmos, are not confined to the past and present; they speak prospectively of the future also, and Revelation we know has said much of the future: our outline synthesis, therefore, must follow them there.

The philosophic theory of things is not entirely comprehended under evolution—under the passing from the imperceptible to the perceptible, from diffused homogeneity to concrete heterogeneity. “An entire history of anything,” says Mr. Herbert Spencer, “must include its appearance out of the unperceptible and its disappearance into the imperceptible.” Now “its disappearance into the imperceptible” is called Dissolution, which is antithetic to Evolution, and under these two processes as interpreted by Mr. Spencer, the entire history of everything past, present, and to come, is included. “When taken together, the two opposite processes thus formulated, constitute the history of every sensible existence under its simplest form,” and, “Evolution under its simplest and most general aspect is the integration of matter and concomitant dissipation of motion; while dissolution is the absorption of motion and concomitant disintegration of matter.” (*First Principles.*)

In the past for a very far past and in the present now, the universe generally is under the process of evolution; but as to the future, what are the teach-

ings of modern philosophy? and what are the teachings of the ancient Bible?

“When evolution,” says Mr. Spencer, “has run its course—when the aggregate has at length parted with its excess of motion, and habitually receives as much from its environment as it habitually loses—when it has reached that equilibrium in which its changes end; it thereafter remains subject to all actions in its environment which may increase the quantity of motion it contains, and which in the lapse of time are sure, either slowly or suddenly, to give its parts such as will cause disintegration. According as its equilibrium is a very unstable or a very stable one, its dissolution may come quickly or may be indefinitely delayed—may occur in a few days or may be postponed for millions of years.”

What is the outcome of this and the many pages more which Mr. Spencer has devoted to this subject? Why, first, that there is before us a further period of evolution—of integration of the universe of things; and second, a succeeding dissolution—disintegration.

The special happenings of the first-further period, according to Mr. Spencer and other modern men of science, will be extinction of the sun and stars, gravitation of the planets to these bodies, gravitation or falling together of star to star—of system to system. And in the succeeding dissolution there will be a return to the incandescent state of highly-heated nebulous matter.

And what, now, are the teachings of the ancient Bible?—just what every ploughboy in a well cared-for parish is familiar with. It is written:—“For the

stars of the heaven and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isaiah xiii. 10). "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth from off the vine, and as a falling fig from the fig tree" (*Ib.* xxxiv. 4). "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke and the earth shall wax old like a garment" (*Ib.* li. 6). "I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud and the moon shall not give her light" (Ezekiel xxxii. 7). "And the sun shall be turned into darkness and the moon into blood" (Joel ii. 31). "The sun and the moon shall be darkened and the stars shall withdraw their shining" (*Ib.* iii. 15).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Mathew xxiv. 29).—See also Mark xiii. 24, 25, Acts ii. 20, to the same effect.—"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up" (2 Peter iii. 10). "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (*Ib.* iii. 10). This is

not all: following the process of dissolution, taught by the words of God to the multitude, and by the works of God to the philosopher, we are to expect, according to Mr. Spencer, a succeeding evolution, a succeeding genesis of stars, system, worlds. And it is written again: "For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (Is. lxv. 17). Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness (2 Peter iii. 13).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away Behold I make all things new" (Rev. xxi. 1, 5).

Mr. Spencer delights to dwell on the persisting changelessness of the power, to which his first postulate refers; and to the manifold mutations of the manifestations of the second postulate. Yet all the light of modern philosophy, after thousands of years of advancement, has not advanced beyond these words:—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God". "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them and they shall be changed: But thou art the same, and thy years shall have no end" (Psalm xc. 2, and cii. 26, 27).

In subsequent chapters we shall deal with the third postulate namely:—"a resulting segregation of the manifestations into those of subject and object", sug-

gesting the genesis of life and its circumstances, their relations in the past and present, as declared in the scriptures and taught in science. And with a most important subject, connected with the first postulate; where (as has been said) Revelation passes beyond the domain of science; but receives from science, significant support;—involving altogether important questions of development, of mental and moral science, on the one hand; and of scriptural teaching, as to the Creation, the Fall, the Redemption, and Eternal Life, on the other.

CHAPTER IV.

LIFE FROM A SCIENTIFIC POINT OF VIEW.

In this purely scientific interpretation of the Scriptures, in the shape of a synthesis of the truths of revelation and exact science, we have been, and are following first the most general method, for reasons hinted at above.

Accordingly, under the general head of the postulate which speaks, of "a resulting segregation of the manifestations [of the Power, *EL*.] into those of subject and object," we, (provisionally accepting the postulate) shall go on to speak of the *Bringing forth*, the *Tol'doth*, *Genesis*, or *Evolution* of life; under which the "segregation" took place. In order to prepare the way and render intelligible, the true relation of subject and object—involving truths of being and well-being, of right and wrong, righteousness and sin, good and evil, of life, and of death, temporal and eternal; as revealed in Scripture, and taught in science with a power and precision profoundly significant.

When we look at the kingdom of life we are struck with the adaptation of the organisms—the living things to their circumstances, whether we regard form, structure, function, instinct, habit; we are compelled to admire with much wonder how admirably the creature is adapted to its circumstances.

Speaking of the same phenomenon we say wisely

that the creature is in *Equilibrium*, with its circumstances, or in *Harmony*, or *Congruity*, or, that there is a high degree of *Correspondence*, between life on the one hand, and its circumstances, or *Environment*, or *External Conditions*, on the other; or again that the creature is *Adjusted*, to its surrounding conditions.

All this is so manifest in the inhabitants of earth, and air, and sea, as to require no illustrating.

When we come to examine organisms more minutely, we perceive that they may be said to be formed entirely of a bundle of *adaptations*, or *adjustments*, which is just as true as to say that they are composed of various members, limbs, organs &c. These members, limbs, organs &c., of which the organism is undoubtedly made up, are but various adjustments relating directly or indirectly to external circumstances, by which the *converse* of the creature with its circumstances is continually secured. The adjustments of legs, wings, fins; of eyes, ears, feelers, &c., are all in relation to the paths and high-ways of the outside world; to enemies, competitors, prey; to the food, physical or metaphysical, of the creature.

While the nervous system, which inter-associates these several parts, but inter-associates and co-ordinates, the several adjustments, and thus virtually adjusts their adjustings. Again we distinguish between a living object and an object not alive, "by observing whether a change which we make in the surrounding conditions, or one which nature makes in them, is or is not followed by some perceptible change in the object. By discovering that certain things shrink when touched, or fly away when ap-

proached, or start when a noise is made, the child first roughly discriminates between the living and the non-living. The tree which puts out leaves when the spring brings a change of temperature, the flower which opens and closes with the rising and setting of the sun. are considered alive because of these induced changes ; in common with the zoophyte which contracts on the passing of a cloud over the sun, the worm which comes to the surface when the ground is continuously shaken, and the hedgehog that rolls itself up when attacked. Not only, however, do we habitually look for some response when an external stimulus is applied to a living organism, but we perceive a fitness in the response. Dead, as well as living, things display changes under certain changes of conditions : instance a lump of carbonate of soda that effervesces when dropped into sulphuric acid ; a cord that contracts when wetted ; a piece of bread that turns brown when held near the fire. But in these cases, we do not see a connection between the changes undergone, and the preservation of the things that undergo them ; or to avoid any teleological implication—the changes have no apparent relations to future external events which are sure or likely to take place. In vital changes, however, such relations are manifest. Light being necessary to vegetal life, we see in the action of a plant which, when much shaded, grows towards the unshaded side, an appropriateness which we should not see did it grow otherwise. Evidently the proceedings of a spider, which rushes out when its web is gently shaken and stays within when the shaking

is violent, conduces better to the obtainment of food and the avoidance of danger than were they reversed. . . . The alteration wrought by some enviroing agency on an inanimate object, does not tend to induce in it a secondary alteration, that anticipates some secondary alteration in the environment. But in every living body there is a tendency towards secondary alteration of this nature; and it is in their production that the correspondence consists. And while it is *in* the continuous production of such concords or correspondences that life consists, it is *by* the continuous production of them that life is maintained."*

We find, then, that not only is a living creature a cluster of *adjustments* or adaptations in correspondence with its circumstances, but also that its active life is a succession of *adjustings* in correspondence to changes in its circumstances. Mr. Spencer says, "the broadest and most complete definition of life will be — '*the continuous adjustment of internal relation to external relations.*' "

Next, the degree of life varies as the degree of correspondence, between it and its circumstances. "Allowing a margin for perturbations, the life will continue only' while the correspondence continues; the completeness of the life will be proportionate to the completeness of the correspondence; and the life will be perfect only when the correspondence is perfect. . . . A plant's vital processes display adjustment solely to the continuous co-existence of certain elements and forces surrounding its roots and leaves. . . .

* *Principles of Biology.* Herbert Spencer.

The life of a worm is made up of actions referring almost exclusively to the tangible properties of adjacent things. All those visible and audible changes which happen near it, and are connected with other changes that may presently destroy it, pass unrecognised—produce in it no adapted changes. Adjusted as are the proceedings of a bird to a far greater number of co-existences and sequences in the environment cognisable by sight, hearing, scent, and their combinations; and numerous as are the dangers it shuns and the needs it fulfils, in virtue of the extensive correspondence; it exhibits no such actions as those by which a human being counterbalances variations in temperature and supply of food, consequent on the seasons. And when we see the plant eaten, the worm trodden on, the bird dead from starvation; we see alike that death is an arrest of such correspondence as existed; and that it occurred when there was some change in the environment to which the organism made no answering change; and that thus, both in shortness and simplicity, the life was incomplete, in proportion as the correspondence was incomplete. Progress towards more prolonged and higher life, evidently implies an ability to respond to less general co-existences and sequences. Each step upwards must consist in adding to the previously-adjusted relations which the organism exhibits, some further relation, parallel to a further relation in the environment."

"As affording the simplest and most conclusive proof that the degree of life varies as the degree of correspondence, it remains to point out that per-

fect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet; and were it never to fail in the efficiency with which it met them; there would be eternal existence and universal knowledge."*

We are now enabled to contemplate a living thing, whether man, or bird, or beast, or a plant, as a cluster of adjustments in relation to its circumstances; and to contemplate its life as a continuous adjustment to its circumstances, and its degree of life as varying with its degree of adjustment. And that even eternal life for the creature becomes thinkable if it were adjusted for all changes in the environment, that would affect it for ever, and never failed in the efficiency of its response.

Now comes an important question: How came these living creatures with their admirable adjustments to be? All men are agreed that they are of God (*Elohim*, The Power), but what hypothesis of creation is most congruous with what men call the Word of God, and with what men call the Works of God,—with the Scriptures, and with the facts of natural phenomena?

There are but three hypotheses. First, the Special Creation hypothesis, which holds that at certain centres in space and periods in time, the Almighty created at once, divers creatures with all their wonderful organized adjustments complete.

Second, the Evolution hypothesis, which teaches that there was no such sudden creation, but, that slowly, and in immense periods of time, the living

* *Principles of Biology.* Herbert Spencer.

creatures were brought forth; their *converse* with their *circumstances* bringing forth change upon change, modification upon modification, adjustment upon adjustment, here a little and there a little, and thus attaining at last, to organisms more or less completely adapted, or adjusted, or in harmony, or *equilibrium* with their circumstances.

Third, a hypothesis which includes somewhat of both these, in which it is said that the organisms were created, as above, more or less imperfect, and perfected by converse with their environments.

We shall say at once that when the whole word of Scripture is "rightly divided," it teaches, in the most marvellous way, the hypothesis of evolution; and the words and the forms of words wherein men have found the Special Creation hypothesis, are but the direct, straight, simple, general truths, which neglecting needless obscurity, stand boldly forward for one blessed purpose; namely, that men should not bow down to an ibex or a star, but, that they should know distinctly, without any conditioning verbiage, of the Great God and Maker of them all.

We shall not, now, bring forward the evidences which must compel men to accept the above as undoubted truth; they will appear as we go on in a cumulative argument.

As to the doctrine of evolution being in perfect harmony with the facts of phenomena, it is their very interpretation; and as we shall find, the interpretation of the scriptures of the Old and New Testaments as well; putting a hard hook in the nose of the rationalist and infidel, and bringing him back to their

simple truths to be altogether accepted, just as they are, without any reservation or evasion whatsoever, and making him to understand, how, even a fossil in the rock, plays an obvious part in the doctrine of Jesus Christ.

CHAPTER V.

EVOLUTION OF LIFE.

We shall now endeavour to give our readers a sketch of the evolution of life, in relation to the *present* wants of our interpretation. Those of them that have not read Mr. Spencer's Works, (which we earnestly commend, barring his irrationalities on the subject of Religion), will be greatly assisted in gaining an idea of the evolution of life, by regarding organised beings, as we have tried to present them in the last Chapter. Not as a savage regards a ship, but with a wise and understanding mind, as an aggregate of internal *adjustments*, embodying one complex internal adjustment, in relation to external conditions; and then its genesis, evolution, or the bringing forth and adjusting of *adjustments*, which constitute the creature shall be easily understood. At a former place (p. 18), we spoke in the simplest way of the evolution of things and of men, of the inorganic and of the organic kingdoms. What was then affirmed of the world as a whole, applies equally to the animate and inanimate divisions. There has been the same progression passing, from the simple to the compound and complex, from the homogeneous to the heterogeneous, from the indefinite to the definite; and the same primitive simplicity which characterized the inorganic kingdom, later in time characterized the organic kingdom. The first or-

ganisms were simpler and less integrated, their adjustments fewer and less complete than their descendants, and these again less so than the complex individuals we see to-day.

In this genesis of life, the evolution has not been independent, but strictly dependent, the life "was not evolved slowly, independent of external influences; nor was it passive and modified solely by advancing changes from without; but the life existed in active relation to the outer world, and the latter's incident forces, modified the former's changing forms.

The environment or outer world, was, as has been said, ever growing more and more complex; its incidence on the changing organisms, was therefore, growing more and more complex; answering modifications or adjustments appeared and were perpetuated in the organisms, and thus they became more and more complex; more perfectly adjusted, giving a greater degree of correspondence, therefore a greater degree of life. And thus, *equilibrium* was ever being attained between the organism and its environment, and the process of attaining it, is therefore called *Equilibration*, for the organism was ever being *equilibrated* with its surrounding conditions.

"Those modifications upon modifications, which the unceasing mutations of their environments have been all along generating in organisms, have been in each case modifications involved by the establishment of a new balance with the new combination of conditions. In every species throughout all geologic time, there has been perpetually going on a rectification of the equilibrium, that has been perpetually disturbed



by the alteration of surrounding circumstances ; and every further heterogeneity has been the addition of a structural change, entailed by a new equilibration, to the structural changes entailed by previous equilibrations. There can be no other ultimate interpretation of the matter, since change can have no other goal. Any fresh force brought to bear on an aggregate in a state of moving equilibrium, must do one of two things: it must overthrow the moving equilibrium altogether, or it must alter without overthrowing it; and the alteration must end in the establishment of a new moving equilibrium. Hence in organisms, death or restoration of the physiological balance, are the only alternatives.

This equilibration between the functions of an organism and the action in its environment, may be either direct or indirect.

These two processes of equilibrium are quite distinct, and must be separately dealt with.*

Indirect equilibration forms the subject of Mr. Darwin's great work on *Natural Selection*. "The preservation of the favoured races" or, "the survival of the fittest," or most adjusted or equilibrated individuals, manifestly must further the race's progress to equilibrium.

"Direct equilibration is that process currently known as *adaptation*," whereby "individual organisms become modified when placed in new conditions of life—so modified as to re-adjust the powers to the requirements."

We may illustrate the operation and co-operation

* *Principles of Biology*. Herbert Spencer.

of these two great principles, thus:—suppose a natural-history province where the organisms are in equilibrium with the environments. An equilibrium which has been reached not only by individual organisms being adjusted to their circumstances, but races and varieties adjusted altogether; and so also, and for such a time that ancestral reverberations are also in equilibrium, in every family; and thus no strange variety arises to disturb the harmony. As regards this province of life evolution would be at a stand still, the processes of equilibration direct and indirect, would have no more work to do, and if the vital energy of the organisms was equal to sustaining the equilibrium, the obverse process of dissolution would be out of work also.

Suppose now, from some mutation, astronomic, geologic, meteorologic, or biologic, a change in external circumstance becomes incident on the inhabitants of this province; a change acting constantly or frequently, influencing them through their functions, “without killing or seriously injuring them.” The equilibrium would then be disturbed; equilibration would again come into operation, a strain because of the changed agencies would be put upon the organisms, and certain changes in function and structure consequent on the new incident forces would arise in the organisms—“inner changes by which the outer changes are balanced, and the equilibrium restored.” This obviously would be accomplished by *direct equilibration* or simple *adaptation*.

Suppose, again, from some mutation as above, a change becomes incident upon the now re-equilibra-

ted province of a severe character, and not acting in such a way as to affect their functions, obviously then there would be no link, no internal relation, which would enable the organism to readjust directly at the incidence of the new change. The equilibrium would again be disturbed, a terrible strain put upon the life of the province, and those families and varieties killed—excluded from life, that were most incongruous with the new circumstances; the multiplication of those most congruous promoted, and thus in the course of generations when everything that offends has been excluded, the province would arrive in this *indirect* way at equilibrium, by the process of indirect equilibration. New external forces of this description, work of course the greatest wonders. They may change the whole face of the province in a short time, killing all life or leaving only a few varieties to be the father of future generations adequately adjusted to the new environment.

Could we look back along the line of the descent of man, perhaps we should find many a place where the harvest of the earth was endangered besides the *one* of which we will have to speak *very particularly* hereafter.

“The actions that are here specified in succession, are in reality simultaneous; and they must be so conceived before organic evolution can be rightly understood.” Changes generally incident upon organisms would have the character of both kinds demanding of them a *fitting response*; if they *obeyed* they were preserved unto life, if not, they were excluded unto death. Again a “fitting response” may include resistance to

certain influences as the case of the spider, quoted above (p. 29) illustrates; when its web was violently agitated the perfection of its obedience was in passive resistance, or again the resistance may be active as against an enemy; when the effect on the whole race will be the destruction of the least-resisting individuals and survival of the most-resisting individuals, and subsequent multiplication of individuals capable of most resistance.

The whole story of the genesis or evolution of life on the globe from its first appearance in simple unspecialized masses of organic colloids, to its last appearance in the highly specialized person of man, is but the above fragments repeated over and over again with variations: modification added to modification, adjustment to adjustment, generation after generation transmitted and accumulated, and ever readjusted to the highest degree of correspondence and therefore the highest degree of life. The marvellous organization of man in every part and as a whole, is manifestly a series of adjustments relating to the influences affecting him in time and space; the marvellous comportment of man in every act and his entire behaviour is manifestly a continuous adjustment to the influence affecting him in time and space. His Being depends upon the continuance of the adjustment; his Well-being on the perfection of the adjustment.

Continuing to regard life and men in this light, let us prosecute our interpretation. The postulate with which we set out speaks of a "resulting segregation of the manifestation into those of subject and object;"

at another place Mr. Spencer says, no two things in our experience are so opposed as are subject and object. They have long divided the sum of existences of the universe, and under other names as Ego or Self and Non-Ego or Not-self, internal world and external world.

Let us look at certain obvious truths in regard to them, and in order not to drift into other phraseology let us retain the name environment, for the objective or external world and use the terms subject, creature, being, &c., for the internal world.

First, the vastness of the environment in time and space and the littleness of the creature, may well oppress the mind that ponders their relations. We have to do with one place in space, and one place in time, the present. Our experience is extremely small in space even if we include all that is seen anyhow in the universe, and extremely small in time even if we date from the cosmic vapour state of the universe. Our place in space is no more fixed than our place in time, the little earthly platform is hurrying away, and the whence, the where, the whither, we know not. We find ourselves in the presence of changes that extend infinitely beyond us in space and infinitely beyond us in time, and our experience and knowledge of co-existences and sequences are so small, that it would be folly to predicate the non-existence or never-happening of anything.

Not only is the plant eaten, the worm trodden on, the bird dead from starvation, "but the man is struck down with lightening, with the pestilence that walketh in darkness, and the destruction that wasteth

at noon-day. And wherefore? Because, "there was some change in the environment to which the organism [man] made no answering change; and that thus, both in shortness and simplicity, the life was incomplete in proportion as the correspondence was incomplete," (p. 31). And when we contemplate the dead and the dying, and the multiform ways of misery and death, all consequent upon failure of adjustment—failure of efficient response, to changes in the environment, we perceive that such is the infinite vastness and complexity of the environment that nothing short of omniscience and omnipotence could adequately adjust in all places, times and circumstances. And from the felt helplessness of the creature in the presence of such an array of stupendous changes, we derive the first germ of Religion; that beginning of wisdom which is the fear of God.

Man, oppressed in'self with this dread nightmare state of consciousness, as to existence, set it to symbols; illegitimate symbols it is true, but the best he had, and reducible to the infinite, the unconditioned, the unknowable. And from the nature of his experience of those changes, the Power—"A Power of which the nature remains for ever inconceivable, and to which no limits in time or space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of matter, motion, and force, and between these effects there are certain likenesses of connection, the most constant of which we class as laws of the highest certainty."*

* *First Principles*. Herbert Spencer.

As the interpretation proceeds, it will appear that the Power works in us, certain other effects, which cannot properly be placed in the above classes.

When we consider closely the evolution of life, we perceive with the early organisms, not only the primeval embryonic representatives of organs of the highest perfection and completeness, as a nerve simply blackened in the place of an eye, but the embryonic type of man's perfect moral nature; and of much that has to do with his state, past, present, and to come, as revealed in Scripture.

The evolution of life, as a whole, from the first until the present, has not only been a continuous adjustment of internal relations (the organism), to external relations (the environment), but the life of each individual organism (its active existence), has been a series of adjustings of responses, more or less perfect to its surrounding conditions.

The same general truth obtains in the case of the organism—man; his conduct or comportment during life, is made up of a series of adjustings relating to the things and events of his environment. Now, as will appear in due course, the school of philosophy under whose guidance this synthesis is being carried out, tells us that the fundamental principle of human well-doing, is an instructed and willing obedience to the laws of nature, under which is included, "not merely things and their forces, but men and their ways." And, obviously, a perfect obedience is but an "efficient response," and a disobedience an imperfect one, a failure to adjust adequately. Again, the theory of the Will, which finds most acceptance with men of

science in holding that man is so conditioned as to pursue pleasure and avoid pain; as the ends of all his actions, to his self-preservation, is manifestly abundantly foreshadowed in the adjustings of the lowest life, as the instances of the spider and the zoophyte (p. 29), may illustrate. The action of the will being considered as the invariable sequence of action of motive, is but the action and reaction of the circumstance and the life—the incident change and the succeeding response.

Professor Bain says, "throughout the foregoing chapters, it is either openly affirmed, or tacitly supposed, that the same motive in the same circumstances will be followed by the same action. The uniformity of sequence admitted to prevail in the physical world, is held to exist in the mental world, although the terms of the sequence are of a different character, as involving states of the subjective consciousness. Without this assumption the whole superstructure of the theory of volition would be the baseless fabric of a dream. In so far as that theory has appeared to tally with the known facts and experiences of human conduct, it vouches for the existence of law in the department of voluntary action." And, "from the nature or definition of the Will, pure and proper, the Motives or ends of action are our pleasures and our pains. In the feelings, as formerly laid out, if the enumeration be complete, there ought to be found all the ultimate motives or ends of human action. The pleasures and pains of the various senses (with the muscular feelings) and of the emotions—embracing our whole susceptibility to happiness or misery—are,

in the last resort, the stimulants of our activity, the object of pursuit and avoidance. The actual presence of any one of the list of pleasures, set forth under the different departments of feelings, urges to action for its continuance; the presence of any one of the included pains is a signal to action for its abatement. The final classification of motives is therefore the classification of pleasurable and painful feelings."

The law of human action which Mr. Bain here considers to have the support of known facts and experiences, is again but action in response to incident changes, with the special qualities of its pursuing pleasure, in space (direction), and time (duration), and avoiding pain respectively.

Lest the complexity of human comportment, of which we are going to speak, should confuse the reader, we shall briefly explain its component elements.

In the primary organisms, the responses or actions were simply reflex, that is to say, to the external incident change of a touch, there was an internal change of a contraction, and this completed the whole response the creature was capable of giving. The next advance on this was doubtless its continuing at, or ceasing from feeding at the external incidence of light and darkness, of heat and cold, etc.; and it would be a considerable advance when the absence or presence of nutrition in the fluids of the organism, as an internal change, would prompt to action or repose irrespective of external changes. Yet all these actions would be strictly reflex, but the

advance to susceptibility to internal impressions would be in the direction of the highest manifestations of human actions; and simple as these adjustments are, we have with them the commencing complexity which eventuates in conduct, that in man, is oftenest held to be a difference in kind rather than in degree. Thus the change from within, prompting to action, may happen in opposition to a change from without, forbidding the same, giving rise to new tensions and subsequent tendencies within the organisms, and new varieties of response.

A much greater advance would be apparent, when, because of some change, a whole cluster of actions together and in succession would arise to constitute the response, giving what is popularly called instinct; as when the prey on being perceived comes to be pursued. Yet an analysis of the group of actions would resolve them into muscular contractions and nervous states, co-ordered and co-ordinated because they have been co-organized, and adjusted by equilibration to a group of circumstances in the environment. But this greater advance, which also includes such increased perfection in the avenues of sense, as to lay the creature open to impressions wholly unexperienced before, leads to responses more and more complex, more and more compounded, so as to become almost impossible of analysis, and begets the tendency to give up the puzzle and to regard the whole as a marvel altogether inexplicable.

These responses of instinct, however admirably performed—and they are the more admirable, when

with just sufficient complexity for wonder ; they are then simple that they may be directly and rapidly gone through, have much obvious mechanical automaticity about them which places the lower animals at a great disadvantage in competing with man.

In the higher animals the clusters of adjustments whose responses we call instincts, are again co-ordinated, which means an adjusting of the groups of adjustments, and leads to responses having less and less the appearance of automatic action.

The last grand advance is across the "gulf practically infinite" to reason, as exhibited by man ; according to Herbert Spencer, however, only from compound co-ordinating adjustments to double compounds. Ordinary nerve centres are simple co-ordinating centres, the brain with its complex fibres added upon fibres giving it its arching form is a compound co-ordinating centre, and in man with its towering proportions double compound. This is far from mere names and nonsense when the known facts are contemplated wisely.

Although the impressions* of past experience, remain for a longer or shorter time in the nervous systems of lower animals, and come to influence their future actions, they do not exist with sufficient strength and definiteness, as to demand that they (the impressions of past actions,) should be co-ordinated with the stimulus to present action. A change incident on a lower animal is followed immediately by a group of actions (called instinct,) sometimes modified somewhat from former ones, and specially

* In the sense of "certain nerves arranged in a certain way."

remarkable for the directness and dexterity with which they are performed; because the paths of nervous energy in the animal lead with much directness from action to reaction—change to response. But with man, who is observed to think and ponder before acting, the present has to be co-ordinated with the past, the route of nervous action in place of being solidly organized has for some space to be built of former fragments, and as the incident change abides in consciousness seeking this and that form of manifestation, the man is said to perform the exalted act of Reasoning, which is slow in proportion to the vastness of his knowledge, other things being equal, since there are a greater number of impressions to be co-ordinated.

Hence, in some circumstances, instinct has the advantage of reason, and a small store of knowledge that of the largest.

Also, because only one impression, or one that stands for a group, can be presented in consciousness at a time; thought, contrary to popular notions, is remarkably slow. This alone would put a limit to that complete correspondence between *life* and its *environment* which would give "eternal existence" (p. 32), or, even constant temporary well-being (p. 40). And, although practice may bind certain trains of thoughts into automatic groups, giving instinctive rapidity and efficiency, independent of consciousness, it, on the other hand, damages the correspondence in other mutations of the environment that are sure to arise.

Thus, not only is the finiteness of man abundantly

seen, when we regard the vastness in space and time of his environment, but also the rapidity of succession and mutation in the environment. And when it is considered that he is specially conditioned to pursue pleasure and avoid pain, or follow a middle path the resultant of both, all this becomes the more conspicuous.

In a large number of instances the ways of misery and death, *where they touch* the man, have a red-light of warning ahead which tends to his preservation; but often the reverse is the case, and he is frequently positively invited, charmed, beckoned to his doom. Again, so small is the part of the environment, in space or time, with which man is immediately *en rapport* through his senses, that he is oftenest dependent upon an internal *faint impression*, from past experience, for the warning, and this too often fails, when opposed even by a feeble pleasure, because of the *vividness* of present external *impressions*. This is well seen in the pursuit of a pleasure, in the face of misery and death, a little remote.

Another argument may be taken from the consequences of his acts; the vastness and complexity of the environment is such, that however alive to attending trouble, the consequences of his acts multiply themselves in space and time far beyond his ken and power to stay the approaching evil.

It might be supposed, however, that although the powers of the being are limited, the environment affecting him is limited also, and that this equilibrates matters; undoubtedly it does, but only very imper-

fectly. This may be seen in a variety of ways and especially in the consequences of actions.

A low form of life brought forth in the centre of a large continent, and passing at least one phase of its existence in the bodies of men, to the slaughter of tens of thousands; passes steadily from country to country, walking in darkness but wasting at noon-day. The power of man to stay the plague is worthless, until it has slain the least resisting individuals (p. 40); and then the smallness of man is again seen, in his teaching his neighbour the gross untruth that he is able to "stamp out" the pestilence if it appeared again; when in reality it was the plague that cured the plague, by indirect equilibration multiplying the individuals capable of most resistance.

Whether we regard scripture or nature we are astounded at the consequences affixed to the actions of man. A poor woman in a great city (Moscow), in a moment of heedlessness sends her child for a pan of coals; the child on the way to her mother lets the pan fall, in a short time over a thousand homes are desolated and many thousand hearts made miserable. The upsetting of a lamp in an obscure corner of Chicago, is followed by even worse consequences. Just lately we heard how the neglect of a man on board a steamer off Dungeness, sent three hundred people to the bottom of the sea. In the wreck of the Atlantic, we find a man omits to allow for a current affecting the ship he commands; and full-
soon, half-a-thousand people die directly, and some of those that escape go mad, foam at the mouth, and chatter like children; while the winds and waves

mock* at their calamity. And all this misery came by one man's one act!

When we compare the behaviour which is demanded of man, with that of the lower animals, we observe, that while the latter are given largely to enjoy most things of which they are conscious, man is most distinctly forbidden to touch many things of which he is conscious, and that even excite desire. Hence, the occurrence in moral codes of the often repeated "Thou shall not," or if, for the sake of variety or a favourite hobby, the command begins "Thou shalt," then after "except" or "unless," etc., we find all that is forbidden in the other form.

Throughout the descent of man, the changes astro-nomic, geologic, and meteorologic, incident in his ancestors, were generally external vivid impressions; the conduct of a living creature at a given place in the line of descent, altogether or mainly referred to immediate external vivid impressions. The completer creature man, comes into the world with an organization fitted, because of the experience of his ancestry, to receive and store up images or impressions† of all these changes, which have affected his ancestry in the past. And at a mature age and converse with his environment he figuratively carries the world on his shoulders, for his brain is filled with brain-counters, for the things near and far of the environment; hence the wide extent of the correspondence, hence the high degree of his life.

* This is the subjective impression and it must in some way be recognised.

† In the sense of certain nerves arranged in a certain way.

But, again, in this high degree of correspondence we come in sight of limits to perfect correspondence, for we perceive the multitude of brain impressions often embarrass the man and lead to failure of adjustment, and consequent misery or death. And we perceive also the finiteness of the creature, when viewed in the presence even of images only, of the things of the environment. On a point above mentioned Mr. Spencer and Professor Bain are opposed. The former holds that "the brain and nervous system is an organized register of the experience of past generations, and that consequently the intelligence and character of individuals and of races depend much more on this,—on the experience of their ancestors,—than on their individual experiences."* The latter teaches that "knowledge results wholly from the experience of the individual." The truth includes both. The human infant comes into the world with a brain not only capable as it grows of registering the things and relations of the environment (Prof. Bain's theory), but with faint brain counterparts, and connections of these things and relations (Mr. Spencer's theory), and, faintly trembling with ancestral activities; hence the rapidity with which the new creature acquires knowledge, and the facility with which new combinations can be formed in youth.

Mr. Spencer simply explains the capabilities with which Prof. Bain starts.

In Prof. Bain's account of the growth of voluntary power, he says; "the infant is unable to masticate;

* From *Nature*, Feb., 1873. By D. A. Spalding.

a morsel put into its mouth at first usually tumbles out. But if there occur spontaneous movements of the tongue, mouth, or jaw, giving birth to a strong relish, these movements are sustained and begin to be associated with the sensations, so that after a time there grows up a firm connection." Is this an adequate explanation of what really occurs? or would it not meet this and a host of other cases more adequately?—evidence is obscure—to suppose that the presence of the morsel called forth a response in the previously-existing, but faintly-represented, "connection," and by a continuity of harmony attained to the strength of the strong. How about a certain wrong-headedness which abounds so plentifully, and is inherited so strongly, that no amount of "relish" either way, of switching behind or pulling in front ("pains and pleasures"), ever breaks the bond?

The theory of the will given by both is in some respects singularly weak. Mr. Spencer considers that when the change, abiding a longer or shorter time in consciousness, passes into action, *then* we *are said* to will. Professor Bain also makes the will so passive that you would imagine the man and the circumstance often to arise wherein he would come to a standstill, and require pushing with a stick to ensure his going on again! But, as John Stuart Mill has said, the will is not passive, but active; and there is a predetermining power. Both philosophers are afraid of a belief said to be even more universal than that in an Almighty Power, which Mr. Spencer finds underlying all faiths, namely, the belief in a Spirit dwelling within the body, and

giving that marvellous thusness which compels Mr. Spencer to write, "can we think of the subjective and objective activities as the same? Can the oscillations of a molecule be presented in consciousness side by side with a nervous shock, and the two be recognized as one? No effort enables us to assimilate them. That a 'unit of feeling' has nothing in common with a unit of motion, becomes more than ever manifest when we bring the two into juxtaposition."

"The principles of Psychology" are so true to nature that the verity of the human spirit is ever being demanded; again and again the author comes in sight of the whole truth, and again and again shuns it as if an *ignis fatuus* were leading him astray. And so involved is the "Psychology" on the subject of the "ego," that it is well said to be "unknowable." However we have nothing to do with this at present.

Another point of interest is the freedom of the will, over which there has been a war of words and ways of regarding phenomena. Given a man created after the theologian's heart, and one after Prof. Bain's theory, we would find that they behaved precisely alike. The modern theologian demands that man should be considered as possessing free-choice, yet his choosings and averrings will be after his *likes* and *dislikes*. The Professor will not hear of free-choice but teaches the pursuit and aversion of *pleasures* and *pains*. After any number of perturbations, other things being equal, their two men would be found travelling the same path. The only real difference is that the former holds the will to be active, the latter passive; facts favour the former.

Add activity of the will to the theory elaborated by Prof. Bain, and all scripture is in complete harmony with it. Think of the *pains* and *pleasures* written therein! passing far all that has ever entered into the heart of man to conceive, how well they recognize of what he is made? and teach nowhere that freedom of the will which was borrowed from Greek philosophy. Man now, to the thousandth generation according to the normal property of his will, has been pursuing happiness and avoiding pain, and has not entirely reached the one or escaped the other; nor is there at first sight even the promise of such felicity when we consider him and his surroundings.

To begin, there are the numerous and complex feelings within, next the numerous and complex sensations from without, then the numerous and complex emotions, or compound sensations derived from the two former; an individual has to do with all these at a single place in space and time. He cannot advance a step from here (and even if he did not, time advances him and his surroundings) without having to do with some unexpected mutation in all these, however normal modes of the Absolute yet still curious accidents of the moment to him, compelled (in a figure) to follow the most powerful pleasure, or avoid the most powerful pain, or pursue some more complex way resulting from the incidence of both. He finds that the path which attracted him tumbles him over a precipice, and the pain which he backed from throws him into the ditch, and doomed in whatever direction he goes to knock his head against some wall physical or metaphysical. These, however,

are only immediate experiences. He finds moreover, his path set with spring-guns, snares, and man-traps, which all his vigilance cannot escape. At a single step he fires a fuse which springs a mine of misery years after, hitting him and even his descendants unto death. A pleasure rises to his consciousness and he pursues it, it is in his mouth as sweet as honey but in his belly as bitter as gall. The same pleasure comes again in the same curious form—tears for to-morrow, kisses to-day—again he pursues it—love knows no morrow, kiss me to-day! And when, through the highest knowledge attainable he walks bravely a dozen steps without a fall, the tension becomes too great, he grows weary, the heart fails within, and he is forced to exclaim with the prophet of old, “Take away my life, I am no better than my fathers.”

But the complexity is not half told. The individual is one of a world of many millions, and he will not have pursued a pleasure or avoided a pain far until he finds his path to intersect that of a neighbour similarly conditioned; manifold and wonderful as his own pleasures and pains are, his neighbour's are no less manifold and wonderful; complex as the lines are which lead from him and to him, his neighbour's, as numerous, intersect them every one. He has scarcely begun to pursue a pleasure or avoid a pain when he finds his neighbour, obedient to the same law, confronting him face to face. If they be men of the world, and flint meets flint, the collision damages one or both; if they are conditioned by the laws of their state or by some social or philosophic principle, the collision may be avoided, and they will escape

each other, harassed, however, with disappointment and hate. If they be dwellers in a country on which Revelation (the Bible) is incident, or the children of true Christian ancestors, the avoidance may be attended with more suavity. And, finally, if they be true Christians who love in deed, then the meeting begets new pleasures leading both on new right paths of peace.

Next, the complexity with the advance of time is ever growing more so; this has been true for all past evolutionary time, is now, and ever shall be. We shall be assured below that the objective or vivid current of manifestations are absolutely true and perfect in their progressive impressions; and now we are assured that our experience of them gave the idea that they were beset with snares, and pitfalls, and dead-sea fruit which charmed the eye and turned to ashes on the lip. The lesson is one before referred to—a finite being privileged to act among infinite things, trusting alone to his finite powers, finds that they punish him at every step, and yet they are holy, just, and true.

Having thus noticed a subject on which three eminent philosophers of the advanced school are not agreed, and hinted at the undesirability of learning scriptural theology in heathen philosophy, we shall quote certain notions concerning the *subject* and the *environment* from Mr. Spencer's system of philosophy, in which it will appear that he teaches all that we have said or shall declare touching the finiteness of the creature and the vastness and complexity of the environment.

When we regard ourselves and our surroundings, we find that we are conscious of certain happenings and events within us, and certain happenings and events without us, viz., in our mind, and in the outside world, called respectively ideas and emotions, and sensations or impressions. And in spite of all metaphysical juggling to the contrary, we refer those sensations or impressions to the forms and forces of the outer world, and it is the triumph of our perfect nature, the result of our genesis or evolution that we are enabled to do so—to colocate with more or less distinctness and precision in space and time, things and their forces, men and their ways, as well as feelings and thoughts. Several separate characters distinguish these two orders, or states of existence, as known in consciousness. The external states are relatively *vivid*, the internal *faint*. “Those of the one order are originals, while those of the other order copies. The first form with one another a series, or heterogeneous current.....and the second also form with one another a parallel series or current... ..Those of the first order cohere with one another, not only longitudinally, but also transversely, as also do those of the second order with one another.” And thus *things* and their *relations* without (external) to us, *feelings* and *thoughts* within us, flow on in two parallel streams. “While the components of each current cohere with one another, they do not cohere at all strongly with those of the other current, or, more correctly, we may say that the vivid current habitually flows on quite undisturbed by the faint current; and that the faint current, though often

largely determined by the vivid, and always to some extent carried with it, may yet maintain a substantial independence letting the vivid current slide by." Between elements of the first order "the cohesions, both longitudinal and transverse, are indissoluble," but between those of the second order "these cohesions are most of them dissoluble with ease."

"The first is presented to me as made up of states rigidly bound in simultaneous order; bound also beyond my control in successive order." The first, "is absolutely independent, and the other relatively independent."

"In broad procession the vivid states move on abreast, unceasing and unbroken, wholly without regard to anything else in my consciousness. Their independence of the faint states is such that the procession of these, in whatever way it moves, produces no effect whatever on them. Massed together by ties of their own, the vivid states slide by resistlessly."

"A further distinction between the two aggregates [the environment and the subject] is, that whereas in the one, the antecedent to any consequent may or may not be within the limits of consciousness, in the other it is always within the limits of consciousness."

"This difference is significant as implying a circumscription of the faint aggregate which the vivid aggregate has not. The possibility of finding the antecedent to each, consequent in the perpetually-passing series of faint state, shows that it can be explored up to its boundary in all directions: the boundary being either the vivid aggregate, or the

vacuity into which memory cannot pass. But the vivid aggregate admits of no such complete exploration. Into that part of it immediately present there are ever entering new components, which make their appearance out of some region lying beyond consciousness.

This contrast becomes more conspicuous and significant still, when, to my experience of the vivid aggregate [the environment] as now presented, I add recollections of the ways in which it comported itself when before present. These show to me in two ways, that outside that part of it immediately present, there is always a region of potential antecedents and potential vivid states without known limits."

"This conception of the aggregate of vivid states, as having beyond its limits an unlimited region in which there exists powers of producing such states, both in known combinations and in unknown combinations, gains further distinctness, when I remember how small a portion of it is now present; what countless such portions have been before present; how continuously these have passed one into another; how wholly unexpected have often been the combinations they presented; and how incapable my explorations have been of exhausting their varieties."

So far we have been dealing with ideas, and have designated them rightly as *faint* states, but the faint aggregate, the subject, experiences others in which "the classification by intensity fails," namely, emotions pleasurable and painful, "divisible into classes and sub-classes differing greatly from the compon-

ents, thus far described: being extremely vague, being unlocalized in space, and being but indefinitely localizable in time." About which Mr. Spencer concludes that, "though there are both vivid and faint emotions—actual emotions and the ideas of them—these also belong to the faint aggregate.

"These peculiar members of the faint aggregate have a general character of great significance—they tend to set-up changes in a certain combination belonging to the vivid aggregate. I refer to the fact that the emotions initiate what are known as bodily movements."

The Body is here classed as a combination belonging to the vivid aggregate.

"On pursuing the examination I come upon another series of significant facts. The changes which states in the faint aggregate set up in this particular part of the vivid aggregate, prove to be means of setting up special classes of changes in the rest of the vivid aggregate," that is, in the world outside the body.

Besides shutting out from sight or hearing, or contrariwise admitting parts of the vivid aggregate, and so "changing it relatively, I am able within limits to change it absolutely. Ideas and emotions exciting muscular tensions, give my limbs power to transpose certain clusters of vivid states. As I rise I lay hold of my umbrella, and make the set of visual states which I know by that name, move across the set of visual states I know as the shingle and the sea. Unlike most changes in the vivid series, which, as I sat motionless, proved to be quite independent of the

faint series, and to have antecedents among themselves; these changes in the vivid series have their antecedents in the faint series."

"Thus the totality of my consciousness is divisible into a faint aggregate which I call my mind; a special part of the vivid aggregate cohering with this in various ways, which I call my body; and the rest of the vivid aggregate which has no such coherence with the faint aggregate."

"The principle of continuity, forming into a whole the faint states of consciousness, moulding and modifying them by some unknown energy, is distinguished as the *ego*; while the *non-ego* is the principle of continuity holding together the independent aggregate of vivid states."

The above exposition about faint and vivid aggregates, however scientifically accurate and interesting on the pages of a system of philosophy, would be of small moment to those, who, having set before them the being and the well-being of their fellow-men, are in search of something that may profit in a world of graves and hospitals, where dead men are ever burying their dead; were it not that all the momentous circumstances of sorrow and sighing, of dying unto death, have here in the light of Revelation, a more or less sure interpretation. It may be interesting to contemplate the mighty march of the vivid aggregate, "massed together by ties of its own, sliding by resistlessly," but it becomes more than interesting when its vividness becomes so intense, its ties so inexorable, its resistlessness so awfully terrible, as to visit desolation, destruction, and

death, upon the bodies and belongings of the faint aggregate.

It may be interesting to consider about the vastness of that "whole which has no discoverable limits;" about the "region of potential antecedents, and potential vivid states, without known limits," "in which there exists powers of producing unknown combinations," and "how wholly unexpected have often been the combinations they presented."

But it becomes more than interesting when that "circumscription of the faint aggregate which the vivid aggregate has not," appears to be the only reason why the faint aggregate should be hurried into numerous pains and penalties, endless miseries, and many kinds of death.

Again, it is interesting that "peculiar members of the faint aggregate," the emotions, "initiate what are known as bodily movements, but, again, more than interesting when these same emotions charm the faint aggregate to its doom.

And lastly, however interesting the facts, that certain "changes in the vivid series have their antecedents in the faint series," as the moving of an umbrella over the shingle and the sea. Exceeding far in interest, are the facts, that changes having antecedents in a single faint aggregate acquire in the vivid aggregate all its might and resistlessness, to the destruction of men in thousands, and the visitation of misery to the third and fourth generation!

There is a further point of great importance: "Among the vivid states, there are not only certain absolute uniformities of relation, but each particular

relation when it occurs is absolute. Among the faint series, however, while certain of the laws are derived, (as the states themselves are derived) from the vivid series; and while some of these uniformities in the faint series are absolute, like the corresponding uniformities in the vivid series; the particular relations in the faint series are, when they occur, not absolute, but may be changed with facility." Thus while the vivid series impress us unspeakably with their absolute truthfulness in succession, in progressive effects, and invariable sequences, and possess the property of perfect coherence, in the sense, that on being subject to scrutiny, they resolve themselves into other antecedent legitimate states, until they finally lose themselves legitimately in the unknowable. A certain class of vivid states, *having antecedents in the faint aggregate* have become so changed in both as no longer to possess this legitimacy.

When a man in a crowd says to another, "Look up at the balloon," and then seizes the opportunity to possess himself of the other's watch, his words and gestures constitute part of the vivid series having antecedents, however, in the faint series. When the other looks up and finds no balloon and then down and finds no watch, he becomes aware that his neighbour by dexterous but illegitimate interference with legitimate states, has deceived and then robbed him.

The man now without the watch was deceived only the more readily if his experience had been among a series, not so untruthfully disturbed.

The man now with the watch employed his power

and privilege to influence the series contrary to their own truthful order, to the injury of his neighbour ; for which men condemn him, and the religious man says he is responsible to the Absolute. A child in some similar way oftentimes deceives its mother, and the mother the child, and no person thinks of condemning either or speaks of responsibility.

Obviously then, such interference is not reprehensible (other things being equal,) when directly or indirectly, it neither endangers nor injures the being or well-being of any.

I remember an eminent physician observing that he had noticed instances, where untruthfulness had been taught to children by such innocent deception, as the above being continued over-much.

Had the above deception or some similar one been followed by the murder of the deceived, we should have had to recognize that an important uniformity of the universe had been sinned against. The ordinances of the universe rule to the conservation of the being and well-being of the race, irrespective of the being and well-being of hosts of individuals. The murderer in this case is held by justice to have offended against the race, and men in visiting him with the penalty of death are but specially putting in force a principle of the universe.

Again, Professor Bain and others, hold, that pain is attended with a minishing of the life ; that in pain and misery the life is being wept away, hence all manner of offence committed by men having a final balance on the side of pain, partakes of the nature of murder.

We infer also from the above illustration, that wherever and whensoever untruth or illegitimacy is found, it must be attributed to some such being as man working folly; interfering illegitimately with states that are in themselves, holy, just, and true.

And we perceive here, as everywhere, that the conduct required of all, is in shortness and simplicity OBEEDIENCE, according to the ordinances of the universe, as the highest wisdom of beings so circumscribed in a realm "which has no discoverable limits," where the antecedents to consequences are often beyond "the limits of consciousness," in "an unlimited region in which there exists powers of producing unknown combinations wholly unexpected."

To sum up briefly the teachings, tacitly understood or distinctly avowed, in this chapter.

We find man has come forth of the earth, earthy, by an unbroken line of descent from the beginning, through a continuous adjustment of internal relations, the creature, to external relations, the environment.

That this process in common with all orders of things and forces in the universe, has but one goal,—is progressing towards Equilibrium.

That throughout all past genesis or evolution, if the creature failed to obey the mighty charm, failed in obedience, in efficient response, the ordinances of the universe resistlessly accomplished the equilibrium the reconciliation, in its destruction; returning it to the earth out of which it was taken—dust unto dust returned.

That the race was ever being equilibrated, directly and indirectly through changes affecting its individuals through their functions, and the aggregate of individuals by killing those most incongruous with the changed agencies. That the principle of human conduct, taught alike by scripture and science, namely *obedience* was ever being fore-shadowed from the first in all changes objective and subjective.

That the degree of life varies as the degree of correspondence, between life and its circumstances.

That at its highest degree in man, we come in sight of limits to that perfect correspondence which would give eternal existence, or even constant temporary well-being ; because "of the circumscription of the faint aggregate, which the vivid aggregate has not."

That while men of science differ among themselves and with theologians, on the subject of the Will as to its being active or passive, capable of free-choice or incapable, they agreed that all actions were resolvable into the pursuit of happiness and avoidance of misery, since under no other conditions could the life be conserved, while the teachings of Mr. Spencer on the "differentiation of subject and object," led us to believe in the "partial independence" of the subject.

We shall endeavour in the next chapter to illustrate some of these truths.

The foregoing chapters contains more teleological implications than Mr. Spencer would like to write, but far fewer than Mr. Darwin is in the habit of using. The point is of no importance, we can be equally happy either way ; absolute knowledge alone can

decide whether teleological implication, are, or are not correct. However, there is a truth underlying their disavowal; the Bible from a high place disavows them *in* all, and then again avows one *of* all which modern philosophy entirely supports.

CHAPTER VI.

OBEDIENCE AND DISOBEDIENCE AND THEIR CONSEQUENCES.

“Prof. Huxley* lays down as his first principle that education in its largest and highest sense—the education not merely of schools and colleges, but that education which the human spirit is receiving uninterruptedly from birth to death—that this process consists solely in learning the laws of nature, and training one’s self to obey them. And within the laws of nature which we have to learn he includes not only physical laws but also those moral laws which govern man and his ways. We must set ourselves, therefore, to acquire a knowledge of the laws which regulate matter, and also of the moral laws of the universe. These moral laws Mr. Huxley holds to be as rigid and self-exacting as the physical laws appear to be. This view of the condition of our existence here, and of the part which man bears in it, Mr. Huxley sets forth in a startling, not to say daring, figure. ‘Suppose it were perfectly certain,’ he says, ‘that the life and fortune of every one of us would one day or other depend upon his winning or losing a game of chess, do you not think we should consider it a primary duty to learn at least the names and moves of the pieces, to have a notion of gambit, and a keen eye for all the means of giving, and getting out of, check? Do you not think we should

* From *Culture and Religion*, by Principal Shairp.

look with disapprobation, amounting to scorn, upon the father who allowed his son, or the state which allowed its members, to grow up without knowing a pawn from a knight? Yet it is a very plain and elementary truth that the life, the fortune, and the happiness, of every one of us, and more or less of those connected with us, do depend on our knowing something of the rules of a game infinitely more difficult and complicated than a game of chess. It is a game that has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But we know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man that plays well the highest stakes are paid with that overflowing generosity with which the strong shows delight in strength, and one who plays ill is check-mated without haste, but without remorse.' 'My metaphor,' Prof. Huxley proceeds, 'will remind some of you of the famous picture in which Retzsch has depicted Satan playing chess with a man for his soul. Substitute for the mocking fiend in that picture a calm, strong angel who is playing for love, as we say, and would rather lose than win, and I will accept it as an image of human life. Well, what I mean by education is learning the rules of the mighty game. In other words, education is the instruction

of the intellect in the laws of nature, under which I include not merely things and their forces, but men and their ways, and the fashioning of the affections and the will to an earnest and loving desire to move in harmony with these laws.' After setting forth that startling metaphor he goes on to remark 'that nature begins the education of her children before the schools do, and continues it after.....It is a rough kind of education, one in which ignorance is treated like disobedience, incapacity is punished as a crime, it is not a word and a blow, but a blow first without the word. It is left to you to find out why your ears are boxed.'

"The object of what we commonly call education ...is to make good these defects in nature's methods. And a liberal education is an artificial education, which has not only to prepare a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards which nature scatters with as free a hand as her penalties."

What a pity it is that the instructors of the people do not occasionally compare their principles with the actualities of the universe, and then try and interpret for wisdom's sake the manifest incongruity. We could imagine the Professor returning to his home, after delivering the above lecture, with a heart still full of the undoubted truths he had been uttering, and when feelings of repose and comfortable snugness had succeeded those of intellectual excitement, calling up a vision of actualities, a gathering of men, just as

they are, and observing numbers of men, ignorant of nature's pawns and knights—ignorant of physical laws—fat, fair, fine-looking, well-to-do, and showing some evidence of happiness and contentment. And, turning to the men with intellects instructed in the laws of nature, the rules of the game, who have a notion of gambit, and a keen eye to sundry ways of getting out of check, beholds a number of melancholy men, insufficiently clothed skeletons, in hair and spectacles, with four-pence between six of them!

The point is, that the Professor's principles are correct, and that these things are so, nevertheless. How is this to be explained? Manifestly, there is some royal road to "honours in nature's university," and science only points us to a steep and thorny path.

We shall now notice a few of the consequences of *obedience* and *disobedience* in which, among other things, it shall appear that obedience furthers the evolution of man, and disobedience leads inevitably to his degradation and dissolution. The how, and why, as far as it is possible to know the how and why of anything, of certain consequences of action are intelligible enough. When a man "spends half-a-crown out of a shilling a day," we can understand his becoming poor, for the same reason that falling down three steps after going up two will bring him to the foot of a ladder. The evils arising from acts of intemperance are also in some degree intelligible. The burning caustic nature of alcohol, as well as the unnatural excitement caused

by its use in excess, accounts for its deleterious effects on the well-being of the subject. When the tissues of the body are continually drenched with large quantities washed through every vessel, bathing the blood corpuscles and structural units about to become part of certain organs the functions of which are essential to the life of the organism, and in certain cases, through the entire body of a creature not yet born, to its certain hurt. That the health thus destroyed should render the individual incapable of ordinary enjoyment, should be the means of ruining his family for generations, should be followed by all the attending train of furies, murder, madness, forgery, suicide, extreme misery, lamentations, mournings, and woe, are but every-day experiences. And the primary reason depends upon the fact that the properties of alcohol are such, that large quantities are incompatible with the integrity of the body.

“It is impossible to read” (says the *Medical Journal*) “without an almost hopeless sinking of the heart, that calm, clear, pitiful, and sincere report which Drs. Parkes and Sanderson have just presented to the Town Council of Liverpool, in which the irresistible mass of evidence which leads them to the conclusion that at the bottom of the fearful excess of mortality in that wealthy and intelligent city, lies this one wide-spreading curse—intemperance. The people herd together like brutes, they crouch at night, in flocks, in miserable, crowded, and foetid rooms. They have neither food, furniture, nor clothing. Their children are killed off in hecatombs by exposure, slow starvation, and neglect, because husbands and

wives, and fathers and mothers, earning regularly from twenty to twenty-seven shillings a week, and often much more, waste all their substance in drink, brutify themselves with alcohol, and sink habitually by tens of thousands into the most fatal disregard of the habits of life necessary to health, morality, and public safety."

We here find unquestionable evidence as to the power of that form of disobedience, known as intemperance, to degrade men, and therefore to oppose evolution or genesis.

We find also the power which a present pleasure has on the will, regardless of a remote pain, for it is their will in the normal pursuit of pleasure which leads them to drink; and yet, that the will should pursue pleasure and avoid pain is essential to the existence of the subject.

The how and the why of immoral actions (unchaste) are far from being understood. Why immorality should give rise to a subtle poison, that circulating in the blood is often more deadly in its effects than alcohol, a poison that not only impairs the nutrition of the whole body, but pours out its own peculiar xenogenetic exudation into important organs, impairing, and often destroying their functions, exudations that differ from the tissues of the body in *low, deformed* vitality, working utter ruin in a body once remarkable for beauty and robust health, is far from being understood. The offspring of such people to several generations come into the world marked with a peculiar type of body denoting the sin of their fathers, a type of body strangely characteristic, a degraded form,

actually showing a return in many ways to the lower races of mankind, or what is evidence of a similar kind, showing several embryonic peculiarities of form. Besides the unmistakably deformed there are many minor shades of pollution which the man of science notes in most gatherings of men.

There are other kinds of disobedience giving rise to another form of blood-poisoning known in science as scrofula or struma; we shall use the term struma here, as it has been least defaced in use, and includes consumption and *sui generis* affections. The causes of struma may be all ranked together as causes of debility.—“Insufficient food, improper diet, intemperance, excesses, impure air, exposure to wet and cold, mental depression; few causes can rival for mischief, anxiety, when intense and prolonged, excessive and continued fatigue, either mental or bodily, poverty with all the evils following in its train.”*

Here again it is difficult to explain how these causes give rise to a blood poison, having all its own peculiar train of evils. The blood poison, however produced, leads to much misery for many generations, to a lowering of the vitality of the sufferers, and the consequences are therefore opposed to evolution. It is interesting to compare the consequences of these two blood diseases, and in order to do so successfully we must select pure cases of syphilida and of struma.

The actions which are followed by the first blood disease are almost diabolical compared with the actions which may give rise to struma, and leads us

* Holmes' *System of Surgery*.

a priori to expect a corresponding difference in their consequences.

Compare a child born of parents who have sinned after the first kind of disobedience with a child born of parents who have sinned after the second kind, neither of which, from inherited disease, can pass twenty years of age. In the first, the skin is discoloured, mottled with dark or copper-coloured spots or patches; the form of the features is repulsive, a retained embryonic form of face, showing a return to the lowest races of mankind; the exhalations from the skin are offensive, and all that has to do with the body is more or less defiled; the mind clouded and obtuse, the temper the reverse of amiable.

The second, or strumous child, has often been the theme of poets for beauty and delicacy of form. The skin is exceeding fair, the features are regular, and often delicately beautiful, the mind clear and well-developed, the character amiable. Every fibre of the normal body is there, and in its right place, but every fibre shows delicacy and rapidity of change which does not promise to endure.

Disease and ill-health are the cause of much misery in this world, and the catalogue of the way in which they may be brought about is "long as it is dismal." "Bad air, bad food, bad clothing, deficient fuel, too long hours of work, intemperance, all excesses, excessive exercise, excessive study, fanaticism, gluttony, idleness, late hours, intermarriage among unfit persons, depressing passions, gambling, whether in hells or on the stock exchange, overcrowding and bad lodgings, bad dwellings—all en-

gender disease and deteriorate the race,—produce loss of power, imperfect work, moroseness, misery, and woe, to others besides those affected in an ever widening circle.”* And to say, that those causes are referable to disobedience, and that these consequences are but symbols of degradation, and arrested evolution, are the merest truisms.

We will here add further important evidence on these points from two lectures by Dr. Henry Maudsley, delivered at the Royal College of Physicians in 1870. “Perhaps of all the erroneous notions concerning mind which metaphysics has engendered or abetted, there is none more false than that which tacitly assumes or explicitly declares that men are born with equal original mental capacity, opportunities and education determining the difference of subsequent development. The opinion is as cruel as it is false. What man can by taking thought add one cubit either to his mental or his bodily stature?”

“Multitudes of human beings come into the world weighted with a destiny with which they have neither the will nor the power contend, they are the step-children of nature and groan under the worst of all tyrannies—the tyranny of a bad organization.”

“The congenital idiot is deprived of his human birthright, for he is born with such a defect of brain that he cannot display any, or can only display very feeble and imperfect mental function. From no fault of his own he is thus afflicted, seeing that he must be held innocent of all offence but his share of original sin, but it is nowise so clear that it is not from some

* Holmes' *System of Surgery*.

fault of his parents. It is all too true, that in many cases, there has observably *been a neglect or disregard of the laws which govern the progress of human development.* Through the ages, idiocy, is indeed, a manufactured article, and though we are not always able to tell how it is manufactured, still its important causes are known and are within control. Many cases are distinctly traceable to parental intemperance and excess. Out of 300 idiots in Massachusetts, Dr. Howe found as many as 145 to be the offspring of intemperate parents, and there are numerous scattered observations which prove that chronic alcoholism in the parents may directly occasion idiocy in the child. I think, too, there is no reasonable question of the ill-effects of marriages of consanguinity, and their tendency is to produce degeneracy of the race.

I do not say that *all* the children of such marriages may not sometimes be healthy, and *some* of them quite healthy at other times, but the general and ultimate result of breeding in and in, is to produce barrenness and sterility. Children of a low degree of vitality, and of imperfect mental and physical development—deaf-mutism, and actual imbecility or idiocy.

Again, insanity in the parent may issue in idiocy in the offspring, which is, so to speak, the natural term of mental degeneracy, when it proceeds unchecked through generations."

"Certain unfavourable conditions of life tend unquestionably to produce degeneracy of the individual; the morbid predisposition so generated is then transmitted to the next generation, and, if the unfavourable conditions continue, is aggravated in it, and

thus a morbid variety of the human kind, which is incapable of being a link in the line of progress of humanity. Nature puts it under the bane of sterility, and thus prevents the permanent degradation of the race. Morel has traced through four generations, the family history of a youth who was admitted into the asylum of Rouen, in a state of stupidity and semi-idiocy, the summary of which may fitly illustrate the natural course of degeneracy when it goes on through generations.

First generation :—Immorality, depravity, alcoholic excess, and moral degradation, in the great grandfather who was killed in a tavern brawl.

Second generation :—Hereditary drunkenness, maniacal attacks, ending in general paralysis in the grandfather.

Third generation :—Sobriety, but hypochondriacal tendencies, delusions of persecutions, and homicidal tendencies in the father.

Fourth generation :—Defective intelligence, first attack of mania at sixteen, stupidity and transition to complete idiocy. Furthermore, probable extinction of the family, for the generative functions were as little developed as those of a child of twelve years of age. He had two sisters who were both defective, physically and morally, and were classed as imbeciles. To complete the proof hereditary in this case, Morel adds, that the mother had a child while the father was confined in the asylum, and that this adulterous child showed no signs of degeneracy."

"No one can well dispute that in the case of such an extreme morbid variety as a congenital idiot is,

we have to do with a defective nervous organisation. We are still, however, without more than a very few exact descriptions of the brains of idiots. Mr. Marshall has recently examined and described the brains of two idiots of European descent. He found the convolutions to be fewer in number, individually less complex, and smoother than in the apes; 'in this respect' he says, the idiot's brains are even more simple than that of the gibbon, and approach that of the baboon. The condition was the result neither of atrophy nor of mere arrest of growth, but consisted essentially in an imperfect evolution of the central hemispheres or their parts, dependent on an arrest of development. The proportion of the weight of brain to that of the body was extraordinarily diminished. We learn then, that when a man is born with a brain no higher—indeed lower—than that of an ape, he may have the convolutions fewer in number, and individually less complex, than they are in the brain of a chimpanzee and an orang. The human brain may revert to, or fall below that type of development from which, if the theory of Darwin be true, it has gradually ascended by evolution through ages."

And we learn, observe also, that this arrest of development, degeneracy, and degradation (the very obverse of evolution) is consequent upon Disobedience.

"With the defect of organ there is a corresponding defect of function. But there is sometimes more than a simple defect. A curious and interesting fact, which has by no means yet received the consideration which it deserves, is that with the appearance of this animal type of brain in idiocy, there do some-

times appear or reappear remarkable animal traits and instincts.

There is a class of idiots which may justly be designated *theroid*, so like brutes are the members of it. The stories of so-called wild men, such as Peter the wild boy and the young savage of Avergon, who ran wild in the woods and lived on acorns and whatever else they could pick up there, were certainly exaggerated at the time. These degraded beings were evidently idiots, who exhibited a somewhat striking aptitude and capacity for a wild animal life. Dr. Carpenter, however, quotes the case of an idiot girl, who was seduced by some miscreant, and who, when she was delivered, gnawed through the umbilical cord as some of the lower animals do. In the conformation of other idiots the most careless observer could not help seeing the ape. A striking instance of this kind is described by Dr. Mitchell, Deputy Commissioner in Lunacy for Scotland. I have never, he says, seen a better illustration of the ape-face idiot than in this case. It is not, however, the face alone which is ape-like. He grins, chatters, and screams like a monkey, never attempting a sound in any way resembling a word. He puts himself in the most ape-like attitude in his hunts after lice, and often brings his mouth to help his hands. He grasps what he brings to his mouth with an apish hold. His thumbs are but additional fingers. He has a leaping walk. He has heavy eyebrows, and short hair on his cheek or face. He is muscular, active, and not dwarfish. He sits on the floor in ape

fashion. He has filthy habits of all kinds. He may be called an idiot of the lowest order, yet there is a mischievous brute-like intelligence in his eye. His head is not very small, its greatest circumference being twenty inches and a half, but in shape it strongly exhibits the ape-form of abnormality."

"It is a natural question, whence come these animal traits and instincts in man? whence was derived the instinct which taught the idiot woman to gnaw through the umbilical cord? Was it really the re-appearance of a primitive instinct of animal nature, a faint echo from a far distant part testifying to a kinship which man has almost outgrown or has grown too proud to acknowledge. No doubt such animal traits are marks of extreme human degeneracy, but it is no explanation to call them so; degenerations come by law and are as natural as natural law can make them. Instead of passing them by as abnormal, or worse still, stigmatizing them as unnatural, it behoves us to seek for the scientific interpretation which they must certainly have. When we reflect that every human brain does, in the course of its development, pass through the same stages as the brain of other vertebrate animals, and that its transitional states resemble the permanent forms of their brains. And when we reflect further, that the stages of its development in the womb may be considered the abstract and brief chronicle of a series of developments, that have gone on through countless ages, in nature; it does not seem so wonderful as at first blush it might do, that it should, when in a condition

of arrested development, sometimes display animal instincts."

"I am not aware of any other considerations than these just adduced which offer even the glimpse of an explanation of the origin of their animal traits in man. We need not, however, confine our attention to idiots alone. Whence came the savage snarl, the destructive disposition, the obscene language, the wild howl, the offensive habits, displayed by some of the insane? Why should a human being deprived of his reason ever become so brutal in character as some do unless he has the brute nature within him? In most large asylums there is one, or more than one, example of a demented person who truly ruminates, bolting his food rapidly he retires afterwards to a corner, where, at his leisure, he quietly brings it up again into his mouth, and masticates as the cow does.

It would take up a long time if I were to enumerate the various brute-like characteristics that are at times witnessed among the insane, enough to say that some very strong facts and arguments in support of Mr. Darwin's views might be drawn from the field of morbid psychology.

We may, without much difficulty, trace savagery in civilization, as we can trace animalism in savagery, and in the degeneration of insanity, in the *unkind*, so to say of human kind, there are exhibited marks denoting the elementary instincts of its composition."

These are the actualities of the universe which

cannot be ignored, that are of that which is, and not of that which is imagined or hypothesised, and the lesson is clear and certain, namely, that all manner of disobediences have, as consequences, arrest of genesis, evolution, development; and degradation, dissolution, death.

CHAPTER VII.

MAN NOT IN EQUILIBRIUM WITH HIS ENVIRONMENT.

The teachings of the last chapter, taken in conjunction with former facts, have an important lesson.

We perceive a being subjected to many influences, and called upon to perform many actions. These influences, although they belong to an order of manifestations which is perfect, even holy, just, and true, yet, often without the least warning, hurry the creature to misery and death. The actions which he is called upon to perform often multiply their consequences in space and time far beyond his knowledge, or power, to stay the direst evils. Given, from the nature of his will, to follow the resultant path of pleasant and painful motives, they often come in such questionable shape as to lead him into misery. All the past experience of mankind could not enable him to provide adequately for the contingencies of each to-morrow. Besides, true happiness is impossible when the creature is ever on the alert, making such provisions, and fearing possible harm. The thousands who are lying in misery and wretchedness are still following the resultant path of pleasant and painful motives.

The reason of all this is very evident. Man is not in equilibrium with his environment.

Now when men are out of harmony with the conditions of their being, there is this important difference

as compared with the lower animals;—after they have learned the conditions of life, they can make the whole subject a matter of thought and wise meditation, while the animals and uninstructed man feel the strain, but never know even whence it arises. Yet it is the beginning of wisdom in man to perceive (although incidental circumstances, may have made his own path relatively pleasanter than many) the evils that afflict his race. Such was Buddha, the reputed prince of Kapilavastu, who, rejoicing in all the force which resides in the muscle, and power which dwells in the brain, could still cry “All is miserable, all is perishable, all is void, oh! woe to youth, which must be destroyed by old age! Woe to health which must be destroyed by so many diseases! Woe to this life, where a man remains so short a time! If there were no old age, no disease, no death, if these could be made captive for ever!” But the instructed man, even when enduring destruction and desolation on all his possessions, disease and death on his body, was more than conqueror when he exclaimed, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God.”

Now when we come to enquire into man’s non-equilibrated state, agreeably to the laws which we have learned, we may expect to discover why and where he fails to adjust the character of the responses required of him, the direction his equilibration ought to take, the influences incident upon him, etc.

At former places in this work we have set forth

directly, or indirectly, that the vastness and complexity of the environment as compared with the finite powers of the creature man, was the reason of the incompleteness of the correspondence between him and his circumstances. And we found this entirely supported by Mr. Spencer's own words (p. 59) and Prof. Huxley's scientific exposition of what men were, and what they ought to be, in the light of a knowledge of the laws of the universe, that now as ever, "the people perish for lack of knowledge." Therefore give unto them knowledge which is the human name for human adjustments that they may attain to perfect correspondence with their circumstances and not perish.

But what knowledge? and how? and "where shall wisdom be found? and where is the place of understanding?" For it is written again in the works of God, and has been quoted before, that the very nature of the subject and of human adjustments puts a stop to equilibration in this direction. "The ability," says Mr. Spencer, "to co-ordinate impressions, and to perform the appropriate actions, always implies the pre-existence of certain nerves arranged in a certain way. What is the meaning of the human brain? It is that the many *established* relations among its parts stand for so many *established* relations among the psychical changes. Each of the constant connections among the fibres of the cerebral masses answers to some constant connection of phenomena in the experience of the race." But the "ability to co-ordinate impressions and to perform the appropriate actions," amid all the ceaseless changes and

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unexpected combinations which arise in the vivid aggregate, to the fulfilling of the perfect response of a creature in equilibrium with its circumstances, is limited as has been seen, by the feeble powers of the faint aggregate (the mind) and by the feeble powers of that special part of the vivid aggregate which is so intimately associated with the faint aggregate, namely, the body. It will be necessary here to take some further lessons from Mr. Spencer's "Psychology."

In ordinary mental conditions the mind is occupied with a narrow thread of thoughts (cognitions) which may be said to lie on a current of faint and fainter feelings, and their relations, all passing through the mind. These thoughts are said to be *present* in consciousness and such is the nature of consciousness, that only this narrow serial thread can be distinctly present. The thoughts or cognitions *present* in consciousness fall generally under four classes.

First, when a sensation is impressed on the organism, as when an orange is held up to view, the thought of the orange and its locality or whereabouts all constitute a cognition, and is definitely *present* in consciousness; this is called a *presentative cognition* and such are those, in a general way, of the first class.

Second, when after the orange has been presented in consciousness, there wells up from the depths of the mind, to be represented in consciousness, all its other attributes, we have then a *presentative-representative cognition*; because the orange on being *presented* in consciousness, the mind *represented* in consciousness

the attributes which previous experience had associated with the visible form and colour of an orange.

Third, when "consciousness is occupied with the relations among ideas, or represented sensations, as in all acts of recollection," we have *representative cognitions*, as when in thought we are comparing the rough surface of the orange with the rough surface of the earth.

Fourth, the higher abstractions are called *re-representative cognitions*, as when the abstract notion roughness is re-represented in consciousness as common to all objects. The *FEELINGS* are classed after a similar fashion, as :

"*Presentative feelings*, ordinarily called sensations, are those mental states which, instead of regarding a corporeal impression as of this or that kind, or as located here or there, we contemplate it in itself as a pleasure or a pain ; as when inhaling a perfume," or the sense of pleasure experienced at the warm colour of the orange.

"*Presentative-representative feelings*, embracing a great part of what we call emotions, are those in which a sensation, or group of sensations, or group of sensations and ideas, arouses a vast aggregation of represented sensations, partly of individual experience," as when the sight of an orange arouses, to be *represented* in throbs of delight, soft and sunny experiences among the orange and lemon groves of sweet Seville. These are often "deeper than individual experience, and, consequently, indefinite."

"*Representative feelings*, comprehending the ideas of the feelings above classed, when they are called up

apart from the appropriate external excitements..... Instances of these are the feelings with which the descriptive poet writes, and which are aroused in the minds of his readers."

"*Re-representative feelings*, under which head are included those more complex sentient states that are less the direct results of external excitements than the indirect or reflex result of them," as the love of property, and the higher sentiments, as that of justice.

This mode of classification is important as "it answers as a measure of evolution considered under its widest aspects. Degree of representativeness implies proportionate degree of *integration*. The number of represented states, connected in thought with a certain presented state, increases with the development of perception."

"Again, representativeness and *definiteness* vary, other things being equal in the same ratio, for all indefiniteness of thought is failure of representation," instance a child confounding its p's and q's.

"Representativeness is also a measure of *complexity*. Here is a physician who, beyond mere identification, recognizes the marks of a disease; and not only sees in thought his patient's viscera, but also where and what the lesion is."

"Degree of representativeness is thus a measure of degree of mental evolution as well, and a high degree implies a corresponding great degree of "remoteness from sensation."

"In the superior form of civilized man, a desire for the public good, sometimes impelling to much personal sacrifice, becomes a frequent trait. Here the

highly-re-representative thoughts are productive of highly-re-representative emotions. Disregarding those simple surrounding things which almost exclusively interest the vulgar, the minds that are most developed emotionally like those which are most developed intellectually, are filled with imaginations in which the degree of re-representation reaches its extreme."

Having thus, in many quotations from Mr. Spencer, set forth modern philosophy's standard for degree of evolution generally, and for degree of mental evolution we shall proceed with the enquiry instructed by the same.

At the outset it would be well to recognize clearly important differences, between the intellectual and emotional sides of our nature. At a former place (p. 60) when speaking of mental states, we found that certain could not be classed as faint states, because they were liable to become very vivid, and were of first importance in initiating the actions which constitute the conduct of man. We perceive, therefore, that degree of emotional representation stands first—other things being equal—as the measure of the man. This is attested again by the value nature places upon these gifts. It is well known that it takes many generations to make a gentleman (that is a man of good feeling); while an average man of science, a scholar, or a Biblical critic can be created almost out of anything in part of a single generation. The reason is obvious. The emotions or presentative-representative feelings, are only "partly of individual experience but chiefly

deeper than individual experience," while the mind is easily fitted to those purely intellectual characters in a few years ; provided only there are some brains and more plodding proclivities.

In regard to action, the relative power of cognitions and feelings is well summed up in the oldest of proverbs : "To know the right and yet the wrong pursue," while it teaches us the worthlessness of even universal knowledge to give us the equilibrium we are in search of.

As an illustration to the point the reader may call to mind the teacher of morality mentioned in *Rasselas*, who lectured on the principles which would enable a man to walk on calmly through the tumults or privacies of life, as the sun pursues alike his course through the calm or the stormy sky. One of his pupils happening to visit him on a certain day, found the philosopher in a room half darkened, with his eyes misty, and his face pale, in the deepest sorrow for the death of his daughter. "Have you then forgot the precepts, said *Rasselas*, which you so powerfully enforced? Has wisdom no strength to arm the heart against calamity? Consider that external things are naturally variable, but truth and reason are always the same." "What comfort" said the mourner, "can truth and reason afford me? of what effect are they now, but to tell me my daughter will not be restored."

There is a class of feelings known as desires ; they arise from individual or inherited experiences of pleasures, which, when represented in consciousness

become motives to action without the ability.* They have a great deal to do with human happiness and misery and would alone stop the way to perfect human felicity.

The greater the degree of evolution, the more perfect and pleasant our experience of life; the greater grows the intense longing after eternal life, and the more agonizing the pangs of separation. Yet, curious enough, Mr. Spencer speaks of the equilibration of man's desires with the means of satisfying them; and oh! the pity, in place of walking the way his own principles were beckoning him, and according to his wont regarding everything that has a vast hold of human consciousness in space and time as profoundly significant, he turns aside, even he will be true to his creed, and accordingly affords us another illustration of the worthlessness of a man's own principles, when they are the most accurate and surely scientific in the universe to lead him to the truth.

However, the goal of equilibrium must be reached somehow, and if not by evolution than by dissolution; man must be despoiled of his loftiest longing, of his "desire with desire" for life everlasting; for deliverance of himself and all he loves from death and destruction, and be content as a hireling to accomplish his day.

Mr. Spencer says, "The adaptation of man's nature to the conditions of his existence cannot cease, until the internal forces which we know as feelings, are in equilibrium with the external forces they encounter."

* *Mental and Moral Science.* Prof. Bain.

Only two interpretations can be placed on these words, taking man as we find him to-day. Equilibrium must be reached by evolution advancing him to eternal life, or contrariwise, dissolution deadening his highest hopes.

The actualities of the universe altogether favour the former; man's desire widens with the process of the suns, and even increased temporal well-being can have but one effect—the desire for more; and ever leading to the lamentation of Buddha, "All is perishable, all is miserable, all is void," until death is swallowed up in victory.

On the other hand: Is not the rustic who has degenerated into something better than a cabbage, in a higher state of equilibrium than Mr. Spencer himself? as are also the *unfeeling* men and women who make even the death of their children an occasion of joviality: turn the very coffin that contain their dead, into a festive board, and rehearse heathen orgies over the corpse of their child.*

In that remarkable report on "Spiritualism," published by the Dialectical Society, there was at least one grain of gold profoundly significant and particularly *ad rem* here. Mr. Spencer and his friends having directly or indirectly deprived a large number of people of their faith; giving them in place a something which, according to their own account, they could not even think about. These people were naturally unconscious of any just equilibrium between the internal feeling and the something not to be

* Witnessed in the east end of London.



thought about ; and accordingly revenged themselves with all the phantasms of "spiritualism."

The chairman of the committee, Dr. Edmunds, who was not the dupe of anybody or anything, says: "Prior to the experience gained in this inquiry, I never realised the vast hold which the supernatural still has upon mankind. Minds which have broken away from the commonplace lines of faith, and thrown overboard their belief in revealed religion, have not cast out the 'longing after immortality,' and they now stretch out into spiritualism, in search of a vague something, like a cross between the nebular theory of matter and the ancient metempsychosis. There are those who, blighted and saddened by the loss of a dear one departed, sigh to be revisited, and find consolation in the ministration of a harpy, who, at a guinea an hour, undertakes to recall the spirit."

Modern infidelity is thus unable to diminish the "internal forces we call feelings," it only changes the form, and what is most significant the changes show a reversion to embryonic characters distinctive of degradation—the inverse of evolution.

Furthermore, the longing after eternal life is a highly-re-representative feeling to which the entire evolution of life tended from the first.

"The alteration wrought," says Mr. Spencer, "by some environing agent on some inanimate object does not tend to induce in it a secondary alteration that anticipates some secondary alteration in the environment. But in every living body there is a tendency towards secondary alteration of this nature." And the secondary alterations exhibited by

the living things have a distinct connection with the conservation of the life, are related "to future external events which are sure or likely to take place." (*Principles of Biology*, vol. i. p. 73.) In man, the pursuit of pleasure and the avoidance of pain is but the pursuit of life and more life, and the avoidance of dying and death, (p. 65). Much of the phenomena of men and their ways, are but varieties or perversions of the deeply-fostered hope of immortality. All the provisions men laboriously make for life, many times more than the actualities of the universe require; their houses, their lands, called after their own names, and their inward thought is that they shall continue for ever; indeed, there is deep significance in the general untruthfulness of men in this respect. They comport themselves as if immortality was already theirs and they were never going to die, and often to the misery of others involved in their lot. The obverse has always been characteristic of the highest mental development, and this again is not a little significant.

Minds most developed in all ages have been remarkable for clear views on the shortness of human life; the futility of human happiness, the certainty of approaching death, and in consequence, have experienced in themselves much unhappiness and melancholy. Now, why? according to our principles; because their great powers of representation enabled them to set vividly before them, the end from the beginning, the far from the near, the unseen and unexperienced from the seen and experienced. And, "here the highly-re-representative thoughts are pro-

ductive of highly-re-representative emotions;" hence the consequent sadness and gloom which only became deeper, if reason erroneously led to the further representation, that there was no way of escape from the fading show of human felicity, with which only fools were in equilibrium. And to deprive these men of their highly-re-representative emotions, would be to degrade them into cold-blooded brutes, whom to hate would be highly virtuous.

Equally to the point were the impressions of the philosopher, who could only laugh at men and their ways, implying a representative cognition of the degradation of the herd, who, with great solemnity spent their lives laboriously doing nothing.

But what has been the outcome of this high intellectual and emotional development? why, the highly-re-representative emotion, for something besides and beyond the present; something real and persisting in place of that which is false and fleeting. Call to mind the poets of all ages, and the ten thousand places in their writings where all these things occur, and then ponder as to the reason for so much force under the form of feeling assuming this special form.

Thus, then, from the first movement of the first zoophyte in the direction of *more life*, to the indefinite consciousness of the savage; the definitely represented thought and emotion of the poet and philosopher, and the highly-re-representative Hope of the Christian, we find Life ever eloquent of a Future which is *sure to arise*.

Apart from special miseries, the whole travail of life, the care that consumes us while we know

not why, the significance of suspecting a man to be a fool or a humbug because he appears to be happy. And what do men mean by giving us no rest day or night with lamentations about the disappointments of life, about the unsatisfying nature of the things of life? According to our principles they mean that the internal forces, called feelings, are not in equilibrium with the external forces, called things-of-life, which they encounter. But what is the significance of the plus amount of feeling? and especially what? since it has, as a consequence, their looking onward, and away from the things of life. *To what future event, sure to arise, does this response of theirs refer?*

We pray our readers' attention as we attempt to gather up the tangled threads of past portions of the work, to the understanding of the difficulties at which we have arrived, and then for one bold leap from darkness into light.

There seems to be a tacit understanding among the followers of this modern system of philosophy, that evolution which has been going on for myriads of millions of years, is going to come to an end about the time this school has formulated its philosophy! Nothing is more remarkable than the remarkable *smallness* of modern philosophers' notions concerning the future, especially when compared with the Bible. Though they teach and confess ceaseless progress, vast and magnificent for untold ages in the past, and would pour vials of wrath on the head of the unhappy wight who would gainsay the same, yet in the future they expect nothing to happen at all—relatively nothing. Man having lost the tail which distinguished

a great ancestor, arrives at an amount of intelligence which enables him to construct an instrument for looking at his neighbours' worlds, and at an amount of morality which enables him to let his nearer neighbour alone in the matters of punching heads and picking pockets. And, ere he dies like a dog, may even congratulate himself that he is luckier than his posterity, who must inevitably come to grief with a frozen-out world. We are vehemently instructed as to a Power, unknowable, inscrutable, incomprehensible, unconditioned, infinite, absolute, unlimited, beyond imagination, transcending intuition!! but as to the manifestations of that power, they are entirely comprehended in alternating puffs of smoke from colliding masses of matter, condensing into worlds finally peopled with a creature remarkable to the last for his impudence.—And this is all!

We have had before us sufficient evidence to convince everyone that man is not in equilibrium with his environment, and that that is the meaning of the moaning, lamentation, and woe, and things more hideous still, which go to make the sum of human misery.

And, agreeably to the laws which we have learned, again we enquire why, and where, the equilibrium fails? the character of the responses required of him; the direction his equilibration ought to take; the influences incident upon him, etc.

The equilibrium is incomplete because of the inefficient, or inadequate, response of the creature, and, adopting the teachings of Prof. Huxley, we employed the term *disobedience* as including all manner of wrong

responses, while *obedience* covered all manner of efficient responses. These terms truthfully recognized the dependent nature of the faint aggregate, as shown by Mr. Spencer (p. 59), and are, therefore, specially fitting. In chapter VI. we had abundant proof that disobedience was followed by arrest of genesis, or evolution, and by degradation, dissolution, death; *because of the ordinances of the universe ruling to the goal of equilibrium, in the creature's destruction; since the creature failed to fulfil the equilibrium by perfect obedience.*

Prof. Huxley directly, or indirectly, recognizing all this, in a bold way implores his fellow-men to have their minds instructed in the laws of the universe, and their hearts circumsised to a loving obedience in the same.

Mr. Spencer, in his developed conception of the faint and vivid aggregates, the creature and the environment (p. 59), shows us that the "circumscription of the faint aggregate which the vivid aggregate has not" renders perfect obedience impossible, in an environment which is without known limits; and we saw at page 62, that the vastness of the environment in a variety of ways, as shown by Mr. Spencer, was the cause of much human misery.

Accordingly we arrive at the first difficulty, namely, that perfect obedience is absolutely demanded for the being and well-being of man; and that perfect obedience is absolutely impossible. The Professor ventured to introduce the idea that the obedience should be a loving one. "The fashioning," he says, "of the affections and of the will into an earnest and loving desire to move in harmony with these laws." But he

did not stop to contemplate the inconsistency of requiring love and affection in the absence of everything that would make these possible, and the presence of much that positively forbids them. How are we to have pleasurable emotions, touching laws, which "rap us so hard in their rough way, make no allowance for our helpless ignorance, weakness and mistakes, with which incapacity is punished as a crime, and, it is not a word and a blow, but the blow first without the word?" Here we come to a second difficulty, that is, if education succeeded in conferring on man universal knowledge, with an "intellect as clear and as cold" as need be, it could not give him perfect obedience.

Mr. Spencer's testimony is in the same direction. He considers that "the absolutely moral man, is the man who conforms to these principles, not by external coercion nor self-coercion, but who acts them out spontaneously," which "must result from the complete equilibrium between man's desires and the conduct necessitated by surrounding conditions."

It has appeared before (p. 94), according to his own showing, that this complete equilibrium is wholly impossible.

We found again, that the standard for measuring evolution in its widest aspect, and for measuring mental evolution was degree of Representativeness, and encountered again the difficulty that the highest degree of representativeness, only made the attaining of complete equilibrium the more hopeless, (p. 96). But the crowning difficulty is the obvious truth, that the complete equilibrium which would pre-

serve man under all changes in his environment ; enable him to perform the appropriate action under all circumstances ; and keep him in peace, prosperity and happiness ; means nothing less than omnipotence omniscience, omnibeneficence all-powerful, all-knowing, all-loving. How these difficulties can be overcome, while recognizing with the utmost faithfulness, the whole of the principles involved, shall form the subject of the next chapters.

CHAPTER VIII.

HOW MAN'S EQUILIBRATION IS TO BE ACCOMPLISHED.

The reader must not allow the infirmities of his nature to bring him under the delusion, that the ordinances of the universe which have been in operation for untold ages, are going to cease, or do something else at the particular period, in which he happens to be alive. And he cannot do better than accept, on all great questions, the precept of Mr. Herbert Spencer, that, "our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them:" or of Mr. J. S. Mill, that, "men have no right to mistake the limit of their own faculties for an inherent limitation of the possible modes of existence in the universe." And if he likes to use the imagination in scientific research, it must only be in the most guarded way. With these cautions clearly recognized, we ask him to believe that the great process of evolution is still going on, and that this must also be believed of all the special processes that go to make up the great one.

In the next place, it will be legitimate to expect great things of such a mighty process, and natural for us to wonder as to what is going to happen, and especially as to what is going to happen to our own race.

From our principles we learned that Nature, and

art of man were alike unable to complete the equilibration of our race. The question immediately arises is there then *another way*, besides the alternative of destruction. Further, since man is conditioned to pursue pleasure and avoid pain, and since action in this direction brings him continually to the voluminous pain called misery, the question is raised, *what other way does the incident pain denote?*

Next, since the rough treatment of nature and nature's laws, hounds us *away* from herself *where* does she want us to go? what is the significance of the dead-sea fruit with which she regales us?—all those disappointed hopes, and the skeleton that abides in most men's hearts and homes, until the day the hearse calls at their house, and takes them away also. Perhaps it was a fly that left some carrion to light upon his hand, and, he died, and thus the farce of human life ended: yet he had so many plans! for the morrow! and, the next day! "shall" and "will," and "must"!!

Next, in searching for the path of future evolution, we must look along the line of the present highest place, that is to say, according to the principles, we must keep in view the standard of evolution, Representativeness, and look along the line of "highest degree of representativeness," greatest degree of "remoteness from sensation;" giving special prominence to Emotional representativeness.

And lastly, throughout the evolution of life, when any series of changes were incident upon living things, the responses they made were more or less in the direction of equilibrium, indeed, principally so,

grades of life. By way of bringing things to a crisis we shall enquire: What is the direction and character of the response of man as sworn to by all evidence? Out of a mind trembling with awe at the stupendous array of scenic magnificence in his environment: out of a mind in fear at the resistless might of the powers that play around him: out of a mind in terror at the sight of numbers of his fellow-men hurried in an instant to destruction; in sorrow, in suffering, and in death; in all ages, countries, climes, the response of man has been his cry to a PERSONAL GOD.

"Duty," says Mr. Spencer, "requires us neither to affirm nor deny personality;" therefore, when evidence begins to assume a sure form on the side of personality, duty requires our assent "with all humility," so as "not to perversely rebel against the established limits of our intelligence."

Let us examine briefly the elements of this remarkable response with which all nations, tongues, and peoples, have been eloquent; with which even the stones cry out at the touch of man, in monuments so mighty that everything else sinks into insignificance. Yet men will publish to the world a mental and a moral science, a psychology or sociology, and bar the merest incidental reference pass by that, with which mind has been most occupied, calibrated how you will. "Our theory of things considered individually, or in their totality, is *confessedly imperfect* so long as any past or future portions of their sensible existences are unaccounted for."*

* Herbert Spencer. The Italics are ours.

Throughout the evolution of life, the changes worked in living things by changes in their environment, have ever been integrated groups into groups,* or what we called in our brief sketch the adjusting or co-ordinating of adjustments into one completer adjustment. And the degree of evolution was directly proportionate to the number and completeness of integration of groups, of internal changes relating to groups of external changes in the environment. In most of the lower animals the number of groups thus integrated referred only to limited portions of the environment, while the degree of integration, or co-ordination, was too limited to impress the animal with the *oneness* of its environment. Now the measure of evolution, "degree of representativeness, implies proportionate degree of integration," of represented states united, which has attained to such a height in man alone as to impress him with the *oneness* of the vivid aggregate. Again, it was a highly representative impression, bespeaking a high degree of evolution, which made him feel his separateness from the vivid aggregate. And with what result? The same tendency (resting on the experience of his own powers) which lead him to conceive of groups of changes in his environment, "not as mere powers, but as beings powerful,"† led him to imagine of the whole group of the vivid aggregate as one great being, all-powerful.‡ And consequently, when experience filled him with fear at the re-

* MaxMuller.

† Hence the mingling of polytheism and monotheism in most faiths.

lentless comportment of this vivid aggregate, the highly-representative thought gave rise to the highly-representative emotion, and he cried for pity and for mercy to the mighty God, who had called the earth from the rising up of the sun unto the going down of the same. This view of the genesis of religion is supported by the linguistic soundings of Max Müller. The two greatest groups into which the environment of man is separated, are the skies above, and the earth beneath; from the heavens the greatest and most impressive manifestations of power seem to come. The lightning's flash that rent the earth, and shivered the giants of the forest, the thunder's solemn peal, the whirlwind and hurricane, and the desert blast of death, appalled the beholder. Uniformly the sky was the place of serenity, and brightness, of light and more light, to which the eye was ever turning, and thus became alternately the place of power and peace. "The perception of God is one of those which, like the perception of the senses, is realized even without language," but when men came to speak thereon in words they could but use their brightest and best, as:—

<i>Dyu</i>	Sanscrit.	Sky.	Derivatives.	<i>Zeus, Jupiter, Tyr.</i>
<i>Div</i>	„	Bright.	„	<i>Deus. Diana.</i>
<i>Indra</i>	„	Sunny sky.		
<i>Agni</i>	„	Fire.		
<i>Sarama</i>	„	Storm or dawn	„	<i>Hermes.</i>
<i>Maruts</i>	„	Storms.		
<i>Varuna</i>	„	Sky.	„	<i>Uranos.</i>
<i>Ahana</i>	„	The Dawn.	„	<i>Athene.</i>
<i>Tien</i>	Chinese.	Sky and Day.		

Tengri Tartaric. Heaven.

Theos Greek. Brilliant.

Thus began* a state of consciousness which is to eventuate in a New Creature as much exalted perhaps above man, as he is above a zoophyte. And, just as in the evolution of consciousness, its first states were dis-connected, lit up for a time by a stimulus, it died away again and there was an interval before the next, so in the evolution of the spiritual consciousness its first states were interrupted; the nature of the changes at first incident upon him could only call forth intermittent states. And as we find at the present day abundant illustrations of primitive evolution among the lower forms of life, so among men at this hour we have numberless illustrations of the primitive spiritual consciousness.

The man, in whose ordinary life God is not in all his thoughts, is heard to cry for deliverance in that name in moments of anguish and distress. Humboldt records how earthquake-terrors wake up the consciousness of those who were spiritually dead. Such was the effect of the incidence of the plague in London:—"Many are said, when attacked by the plague, to have rushed into the public streets, confessing aloud and bewailing crimes long ago committed, and never before imputed to them, and earnestly seeking to make reparation."†

The crowds that go Sunday after Sunday to the Churches and Chapels, under the threatenings and

* We are interpreting pre-adamic genesis of Religion, by post-adamic re-genesis.

† Whately.

promises of the minister, and the general solemn accompaniments, feel flickerings of the true life but it is over with the benediction, and the first sight of the outer world they love so well. A few have hauntings of a dim kind the remainder of the day, or the early days of the week, but it passes, and all are dead again, dead while they live, back into the zoophyte condition, contriving and contending for their lusts. It may be in the most elegant way, and the things sought after may be commended of men, as riches, houses, lands, rank, distinction, but they are all only the least in degree, and nowise in kind removed from the passions and proclivities of the beasts that perish, and, unless scripture *and science* are false, the soul that pursueth such shall surely perish also. Some seek to deepen and perpetuate this state of consciousness by special means. The service of their churches is a gorgeous ritual, a scenic phantasmagoria; large tracts of the natural consciousness are roused into hyper-natural vividness, giving a sham sense to eke out the flickerings of the true life. The services are held many times a week, many times a day; *forms* of prayer, *forms* of meditation, are to be gone through in the intermediate spaces of time, pictures and crucifixes to meet the eye at as many places as possible.

As shall appear in due course, even with scientific sureness, this primitive reflex state of religious life, thus continued, is worse than worthless; it is but perpetuating into carnozoic periods a palæozoic form of life possessing only a faint shadow of the spiritual consciousness, which, having passed

through the first state, has become wholly alive unto God.

Next comes the important question,—Have we in this response of man the beginning of that state, that other way, which shall completely solve the apparently insurmountable difficulties with which the last chapter concluded? Most certainly we have. Man's perfect equilibrium, for all time, and all space, and every change throughout eternity, must be secured when God, by His Spirit, dwells within him and walks in him. As God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians, vi. 16-18). "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence, He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Psalm xci. 2-7, 9-10).

In short, it confers on man, in efficacy, though not in actuality, the omnipotence, omniscience, and omnibeneficence, we found to be needful for his perfect equilibration; with the living God within us as well as without us, surely our equilibration shall be complete. On analysis we shall find it to be perfect under all special aspects. It demands of the mind its highest efforts of representation, intellectually and emotionally. What thoughts can be compared with those that are winged to Heaven in the mind thirsting after the living God, "the high and lofty ONE that inhabiteth eternity, whose name is Holy?"

And then emotional representativeness, which, other things being equal, is of the first importance, is here exalted, made pure, and powerful. "The religious sentiment," says Professor Bain, "is constituted by the tender emotion, together with fear, and the sentiment of the sublime.....The composition of the feeling is expressed in the familiar conjunction—wonder, love, and awe." But "perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John iv. 18.)

Again, great "remoteness from sensation" is manifest, for the use of the purest "sensuous grandeurs of the actual world, and the highest stretch of poetic diction, as aids to bring it within the compass of imagination," become re-represented in their sublimest flights as feeble, inadequate, impure.

In so far as the powers of the creature avail, perfect obedience is secured in its highest efficiency, and on the part of the being, is spontaneously acted out in peace and pleasure. The plus amount of feeling

attending the experience of the unsatisfying nature of the things of this life—the longings after immortality—advance to equilibrium, not by despoiling the being of its most exalted states of mind, but by the sure promise of more than has ever “entered into the heart of man to conceive.” Death and the pangs of separation become robbed of their sting; sorrow and the inevitable become accepted in peace that passeth understanding. “The Lord giveth and the Lord taketh away, blessed be the name of the Lord.”

Lastly,—the goal of the Gospel and the doctrine of Evolution are one. This is the equilibrium: “Be ye reconciled to God.” If not, the terms are those that have been from the beginning, the ordinance of the universe (in Scripture figuratively called the “wrath of God” when against us) seek your equilibrium in destruction! There is no other alternative in Scripture, and none other in the doctrine of evolution.

Now we come to an important point. What future external event which has arisen did this response of the creature man anticipate? Most undoubtedly, according to distinct history and less distinct tradition, with which the world is filled (and against which there is no evidence, but the perverse denial of infidelity without evidence) the *converse* of the personal being, God, with the personal being, man, for his direct equilibration in a direction practically infinite.

Surely it is reasonable to suppose that the Power, to which no limit can be imagined, is capable of working other effects in His creatures than those which influence an oyster, and most reasonable to

expect such. Believing, as we must for rational beings, that the evolution which has been going on for untold ages is not going to stop short just yet, we look for its continuance, and, according to its unchanging way for the past myriads of ages, we look for further advance—for further development. And, as a matter of the plainest sense, agreeable to that by virtue of which man is highly developed, we look for advance, for further evolution, in *mind*, and not in stomach or legs; and therefore for *new changes* in the environment affecting him *mentally*. Apart from the mere history of these events, there is abundant evidence in the degree to which the human mind has been exercised in this direction. To deny that some such changes have been incident upon man, is to assume that a great part of the Historic events of all Nations for the past, and the tangible realities of great stones laid one upon another, towering up to heaven, of sabbaths, of thoughts, words, writings, and crowds of men, have been, and are still uncaused.

And since these actualities of the universe have to do with a great part of the aggregate of man's mental existence, it follows incontrovertably, "that as force is transformable and that between its correlates there exists quantitative equivalence, are facts, not to be classed with those of mechanics, or thermology, or electricity or magnetism, but they are illustrated throughout phenomena of every order up to those of mind and society:"*—that the cause must also be great.

* *First Principles*. Herbert Spencer.

And since the surviving records of all Nations, Peoples, and Tongues, in Writings, Traditions, and Mighty Monuments of whatever nature, have to do almost entirely with force in mind of this particular kind, it follows that the cause must have been the greatest of any.

Next, since the power of a given force is tested, when it is in opposition to, or in conflict with, other forces, we have a vast series of occurrences proving, beyond any doubt, this particular force to be, in mind, the greatest of any. Thus the Christian persecutions, the car of Juggernaut, and similar happenings in many nations. Where in several thousand instances, several thousand individuals, of different nations, tongues, and peoples, of all varieties of mental and physical organization, having been submitted to the whole array of powerful pleasures, "potent charms," pulling in one direction, and to the whole array of powerful pains, "dread aversions," pushing in the same direction, this one cause or motive in the human mind was found to be more powerful than they all. No wonder the entranced heathen philosopher exclaimed, "Great is the God of the Christians,"—an inductive truth, which the infidels of the day rewarded by roasting him next!

Lastly, by reality we mean persistence in consciousness. "The real, as we conceive it, is distinguished solely by the test of persistence."* Now, far above all else that persists in consciousness, sworn to by the mighty monuments of the past, and even mightier of the present of all peoples, nations, kindreds, and

* *First Principles.* Herbert Spencer.

tongues, is the persistence in consciousness of religion.

Seeing, therefore, that we are surrounded by such a cloud of witnesses, which even the principles of the Brick-bat school of philosophy only serve to make more sure, as honest men, we must submit ourselves "with all humility to the established limits of our intelligence," and believe that some new changes of an extraordinary character have been, and are, affecting the human race.

Mankind have ever looked for an answer to this response of theirs, and have been dissatisfied unless they received one, or something happened that they could imagine to be so. Thucydides says of the plague at Athens: "At first many had recourse to the offices of their religion with a view to appease the gods, but when they found their sacrifices and ceremonies availed nothing against the disease, and that the pious and impious alike fell victims to it, they at once concluded that piety and impiety were altogether indifferent, and cast off all religious and moral obligations." It is obvious, or rather it shall be, according to our principles, that the piety in their case was the more impious of the two. In the London plague "no instances are recorded of pious men renouncing their piety when they saw death approaching." 'At another place (p. 58)* we learned that the states of faint aggregate or mind, had their originals, and predecessors in time, in the vivid aggregate or environment. And that "every state in the faint series has an identifiable antecedent, either in the faint series, or in the vivid series. Who

* *Principles of Psychology*, Chap. xvi. Herbert Spencer.

shall identify for us the antecedents of those marvellous mental states of which we have been speaking, to which we may add the vast amount of mental products existing in the nations under the form of myths, of which no *adequate* explanation has ever been given. We have the nations ringing with stories of their ancestors having sprung from the gods, been visited by the gods, civilized by the gods, when according to science they were only emerging from apes, and the lowest grades of savagery!

Super-natural states could never have appeared in the mind of man, the faint aggregate, if they had not arisen first in the vivid aggregate, the environment. We have seen in the short sketch of the evolution of religion that, according to nature, man from his experience of the changes surrounding him, would first come to fear the powers of nature, not as mere powers, but as beings powerful; that it would be a great advance on this, and only after he had attained to the highly re-representative thought of the oneness of his environment, that the truth of one great God would come into his mind; and henceforth the belief in one almighty super-natural being ruling over lesser super-natural beings, would cohere perfectly with *all his experience* of himself and surroundings. From the "Dynamics of Consciousness"* we learn that nothing short of a mighty super-natural change could have broken up this belief in the earliest ages. Now what are the facts as they are, and not as they are imagined? When we go back through the ages, we pass through layers of this mingled polytheism and monotheism quite near to us, and as we approach

the far past the beliefs grow more monotheistic, and the corrupt and disfiguring vestments which accompany polytheism rapidly diminish. And when we reach the very dawn of history, beyond which no man knows any more than his neighbour, we find monotheism avowed with the greatest distinctness, and polytheism in some instances positively disavowed and condemned.* Whence came these highly representative states which then so strongly possessed the faint aggregate, and with such vividness and power, whether in traditional or written words, that the sound of them filled the earth; and have been for men in many millions through thousands of years their chiefest wisdom, a truth they specially illustrated in that anything of their own they added to them, in any age, was corrupt and worthless?

We perceive in all history men in millions, for thousands of years, turning their eyes and understandings back to this period, in testimony to some great events which must then have happened. The substance of all those writings, traditions, myths, is essentially from of old, such as the book of Genesis by Moses, the Vedic hymns by their unknown writers, what is commonly called the Zend-Avesta by Zoroaster. Even Buddha was but a reformer; it is believed by most writers that his metaphysical doctrines were borrowed from earlier systems of Brahmanic philosophy. Confucius calls himself "a transmitter, not a maker, believing in and loving the ancients. I am not one who was born in the possession of know-

* *Principles of Psychology*, Chap. xv. Herbert Spencer.

ledge," he says, "I am one who is fond of antiquity, and earnest in seeking it there."*

The same holds good of the substance of the mythologies of Greece and Rome and the central tradition of the nondescript Heathen.

Besides this general phenomena, in evidence of something of great import having happened at this early period, we shall find subsequently that a comparative study of the phenomena in all nations, tongues, and writings, leads in the most distinct and satisfactory way, to the special circumstances recorded in the first chapters of the Bible.

When man became less amæbic and more mental in his constitution, we repeat, it was fitting that the Power to which no limit can be imagined, should work in him other effects than those which influence an oyster. And when mind first answered mind in words, and desired with desire to know and express, when he lifted up his eyes and "stared at the tent of heaven, and opened his ears to the winds and asked them whence and whither,"† in the glory of the light of heaven on which he cannot look, by day; and the great earth and sea and stars, by night; and above all in the strange fear which embittered his soul,—it is but reasonable to suppose that the Power, which had long given food to the bodily appetites, should now give food to the craving mind; and in

* See MaxMuller's *Science of Language, Chips from a German Workshop*, &c., and an able paper by the Rev. R. Titcombe on *Prehistoric Monotheism*, in reply to some gratuitous and totally unsupported theories of Sir J. Lubbock on the origin of Religion.

† *Chips from a German Workshop*. MaxMuller.

answer to his new and exalted *thought* and *emotion* the Word should come; "Fear not; I am thy shield, and exceeding great reward;" and it was to be no longer "by My might nor by My power" (geologic changes) "but by My spirit saith the Lord of Hosts."

We, therefore, accept the simple statements of Scripture, against which there is no evidence or reason whatsoever, and for which, there is the whole sense of science, the whole substance of the traditions and stories of the nations, besides definite history all converging to the same truth; namely, that God did manifest Himself to man, did enter into converse with man, to instruct him and guide him; and this converse continued until an event of great magnitude occurred, of which the existing circumstances were partially anticipatory, when the converse was temporarily changed from immediate to mediate by His spirit, and in the form of inspired writings and godly men.

Having thus, by scientific methods, advanced to the great *Truth*, which alone can satisfy the head and heart of man, we must advance *with* it a short space in Scripture, to the knowledge of the completeness of the Revelation, the profound philosophic truths recognised therein; as well as philosophic eccentricities disarmed.

CHAPTER IX.

THE KNOWLEDGE OF THE UNKNOWABLE.

That God is unknowable must be a truth of the highest certainty, since scripture, theology, and philosophy unitedly proclaim it. But that God cannot make Himself known is false, even in the mouth of an angel from heaven; and scripture, theology, and philosophy proclaim it to be false, when they unitedly proclaim that of God no limit can be imagined.

The question is at once raised: Has the Power to whom no limit can be imagined made Himself known? We shall endeavour to unite Science with Scripture in the affirmative.

The terms "unknowable," "unconditioned," applied to the Deity are negative and imply no knowledge; but it is false to suppose, that, therefore, there is an impenetrable veil between us and the Almighty. The term "Power," is certainly positive and implies some knowledge; and it is an advance on that "indefinite consciousness," which Mr. Spencer teaches, that we have of Absolute existence; for in addition to the indefinite "consciousness of an actuality lying behind appearances," that is, the consciousness of existence simply, there is the further consciousness which is distinctly definite, that the Actuality which exists is a power. And an existence which could not be called a power, or not-a-power, would manifestly be more unknowable.

According to the postulate, we have knowledge of likenesses and differences among the manifestations of the Power. Since the manifestations possess likenesses and differences, and we know them not merely as such, but as of definite general kinds and orders, giving us definite ideas and conceptions regarding the manifestations, it must be confessed that of them, we have some knowledge rather than no-knowledge. Again, the power must manifest something of itself in its manifestations, or wholly nothing; the presumption is something of itself which has the support of the "universal postulate," for we fail to conceive the negative, while the positive has been the persisting faith of mankind. When it is affirmed that the Power is absolute, and we can only know the relative, it is still meant that of absolute realities we can have relatively real knowledge, but this is still some knowledge, and is all we crave for. That the Power in its own essence is wholly unknowable, is admitted by all, and in like case are we also unknowable, but not so in the manifestations: "Lo, these are parts of His ways; but how little a portion is heard of Him? but the thunder of his power who can understand?" (Job xxvi. 14).

Knowledge of God is the foundation of all religion, if God be wholly unknowable then is all religion vain. But since whether as a vanity or a relative reality it occupies the human mind in such vast proportions, it demands of the philosopher commensurate consideration, if he be worthy of the name; for him what is, is sacred, even though it exist under the form of a lie.

On investigation we find it is possible to interpret

all mental life in terms of religion. In religion "that most abstract consciousness of universal power, to which a scattered few have reached," according to Mr. Spencer, is found on analysis to be shared in part (embryonic though it may be) by the lowest orders of creatures. The consciousness of power arises in the experience of resistance, and "the impression we call resistance is the primordial, the universal, the ever-present constituent of consciousness. It is primordial in the sense that it is an impression of which the lowest orders of creatures show themselves susceptible.....It is universal, both as being cognizable by any creature possessing any sensitiveness.....It is ever-present, inasmuch as every creature, or at any rate, every terrestrial creature, is subject to it during the whole of its existence." "A concomitant truth of much significance is that resistance, as disclosed by opposition to our own energies, is the only species of external activity which we are obliged to think of as subjectively and objectively the same."*

Since knowledge is held to be co-extensive with consciousness it is perfectly legitimate to interpret all intelligence, lowest and highest, as knowledge of God as He is manifested. Even the lowest animals which seem to show themselves susceptible of no impression of resistance, reveal on examination that the bio-plasm or the plasm that is properly alive within them is susceptible of some impressions. Hence even life itself which consists *in* the adjustment of internal relations to external relations consists in some knowledge, however embryonic, of God.

* *Principles of Psychology.* Herbert Spencer.

In the canon "That degree of life varies as the degree of correspondence between it and its circumstances," degree of correspondence is interpretable as degree of knowledge of God *and in every case I mean knowledge of God as manifested*. The death of an animal is an arrest of such knowledge as existed, and the failure to adjust which leads to its death is interpretable as ignorance which in man is fully perceived, when it is said, "That the people perish for lack of knowledge." In the words,* "It is a very plain and elementary truth, that the life, the fortune, and the happiness of every one of us, and more or less of those connected with us, do depend upon our knowing something" of the phenomena and laws of the universe. It is meant that *these* depend on a knowledge of the conditioned modes of manifestation of God, viz., a knowledge of God as manifested. Similarly, the rule of life for man, *obedience* to these laws becomes obedience to God, and disobedience disobedience to God, and the psychical states signified are represented in the lowest organisms. The direction of evolution then must be in knowing more of God; and since complete knowledge of Him can never be attained throughout all eternity, there is a path open for eternal evolution, in other words for eternal life. Eternal life is then, progress towards an equilibrium infinitely removed.

It is plain from former teachings that a knowledge of God, as manifested in the physical universe, even "His eternal power and God-head" (Rom. i. 20), *per se*, will not give unto the creature eternal life, or

* Prof. Huxley.

even constant well-being. Yet a little, and the world itself shall be cold and dark and dead, and with the prophet we may exclaim: "Alas! who shall live when God doeth this?" What new creature shall survive these changes? Manifestly, its environment must not be limited to any world.

Now, according to the teachings of scripture and science, the whole physical universe is to pass away into the imperceptible (pp. 14 and 22), and with it there must pass our life, our knowledge of God, unless we receive a knowledge of Him which cannot pass away, which would be equivalent to a new life persisting eternally. Will the truth reached in the last chapter satisfy this? a knowledge of Himself manifested, instead of a knowledge of manifestations *by* Him.

All science as far as science goes leads up to this; all scripture proclaims it from the house-tops. It is not the creature knowing God anymore than it is the creature creating itself, but it is God who created the creature revealing Himself to the creature. Who dares to say he cannot? "And this is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3). Not in intellectual conceptions only, but deep, as the very nature of mind is deep in the revelation of a spirit to a spirit. And this is the true knowledge which unites represented cognitions with vividly represented feelings.

According to Mr. Spencer's own showing,* the

* *Principles of Psychology*, vol. ii. p. 527.

abstract consciousness of Universal Power is the outcome of mental evolution.

Religion consists in states of consciousness, in regard to this Power, and is consistent in perceiving one of those wider teleological implications, which, as Prof. Huxley says,* cannot be denied; in the great process of Evolution according to definite laws advancing to a consciousness so vast and profound. Analysis shows that the paths of evolution leading to this consciousness, have really been its principal highways, and in them the knowledge of God has been foreshadowed from the first. Beginning with the very "substratum," "the primordial" "constituent of consciousness," "impression of resistance," with "the primitive element in our intelligence," "sense of muscular tension;" the evolution of the consciousness of space and time; the widening and integration of the creature's experience, generation after generation, age after age, had but one goal—the consciousness of *Universal Power*.

Mr. Spencer has wheedled himself into believing, that an "abstract consciousness of Universal Power," is the outcome of modern philosophic development. There is nothing so false; such almost was the first consciousness man had of God. He believed Him to be an Almighty Power, universally inherent in the powers around him, and children have been known to have the same consciousness. We refer the reader to the 129th hymn of the tenth book of the Rig-veda, a translation of which will be found in MaxMüller's *Chips from a German Workshop*, vol. i. p.

* *Essays and Critiques.*

78, which contains all Mr. Spencer ever taught of God, and is even more sceptically abstract. The Brahmins more than 500 B.C., admitted only an "absolute or self-existing Being as the cause of all that exists or seems to exist;" denied "the existence of a Creator in the usual sense of the word," and "explained the universe as an emanation from Brahman, which is all in all." They controverted the difficulties of the "unconditioned," and "conditioned," of the "Absolute," entering into the condition of a Creator with which modern men have made themselves wise. Curious enough Brahman meant originally force. They used another term Atman, "originally breath or spirit, comes to mean self, and self alone—self whether divine or human—self whether creating or suffering—self whether one or all—but always self, independent and free" "Brahman itself is but self." "The idea of the Atman or self, like a pure crystal, was too transparent for poetry, and therefore, was handed over to philosophy."* Even the Egyptians referred the creation to one supreme God of whom they permitted themselves no visible representation, symbol, or form of worship, but adored Him in silence.†

In the entire "System of Philosophy," there is no evidence of more abstract consciousness, than the above quotations imply. And not a little remarkable these lucubrations in their day led to Atheism, just as they are leading in ours, and then, as now, also to

* The above quotations are from MaxMuller's *Chips from a German Workshop*.

† *Ancient History*. Philip Smith.

a subsequent reaction in beliefs of the most embryonic and degraded order. They are philosophic eccentricities containing only part of the truth, and leaving *the* part untold, in which indeed God is unknown, in just light enough to show how very dark it is.

Turning to Revelation we find the truth these eccentricities are significant of, and the transcendent truth man by wisdom knew not.

Two words are principally used for the supreme Being in the Old Testament, namely, *Elohim* and *Jehovah*. To most Biblical critics who have approached the subject with their faces veiled, disbelieving the Revelation, these words have simply been significant of two different writers, using their favourite names for the Deity. There are certain phenomena attending their use. At first, and in speaking of the creation, *Elohim* only is used, then they are used together: thus *Jehovah Elohim*, afterwards singly or together. "The anthropomorphisms," says Dr. Colenso,* entertaining the above hypothesis, "of the Jehovist are very numerous, and of the strongest kind. Jehovah being represented as 'making a sound as he walks,' 'making coats of skin and clothing the man and woman,' expostulating with Cain, Sarah, Abraham; 'eating bread and meat,' whereas the Elohist merely speaks of Elohim, 'remembering' Noah, Abraham, &c. making a covenant and appointing the sign of it, 'going up' from Abraham and Jacob."

The word Jehovah is generally found in the mouth

* In a critique on the *Speaker's Commentary*.

of those to whom it is implied that Revelation came; and Elohim, where foreigners, and people of heathen nations, are introduced.

In Exodus, chapter vi. 2, 3, it is written, "And God spake unto Moses and said unto him, I am the Lord (*Jehovah*)," "And I appeared unto Abraham, unto Isaac, and unto Jacob, by God Almighty (*El Shaddai*); but by my name Jehovah* was I not known to them."

This then was a further revelation and all that it betokens we cannot yet speak of, but the reader will observe, in the first place, that it is another word besides those we gave in the second chapter for the Deity, and that it is introduced with considerable consequence. •

Sack, on the use of the name of God, "regarded *Elohim* as a vague term denoting a certain infinite, omnipotent, incomprehensible existence from which things finite and visible, derive their origin; 'while to God as revealing Himself the more definite title *Jehovah* was applied.' "

"Olshausen (on Matt. xviii. 20,) interprets name (*Ὀνομα*) as denoting personality, essential being, and not as it is incomprehensible or unknown, but in its manifestation."†

According to these interpretations the reader will observe, that under *Elohim* we have all that the modern infidel and materialistic school, equally with

* It will be shown at another place though the Name was not known to that hour; the elements of the Name were well known, hence the significance was easily apprehended.

† Smith's *Dictionary of the Bible*.

the ancient Brahmanic believe and teach, and under *Jehovah* all that they perversely deny without any evidence whatsoever. And in each instance it is but men mistaking the limit of their own faculties, for an inherent limitation of the possible modes of existence.*

If the whole course of evolution until the present, has been a revelation of God the Creator, to the created, it will be legitimate to suppose, that future evolution will also be a revealing—an unveiling of Him. This is the widest and certainly the wisest generalization under which the great process can be contemplated. It permits evolution to continue eternally, for throughout eternity God shall forever and forever remain unknowable; it is the only way open for eternal evolution.

When the created being came to be in a high degree a mental aggregate, it was fitting that the Revelation should assume a mental character, and therefore, fitting again, that in part it should come in the form of a written word, which is obviously peculiarly mental. The Scriptures profess to be this written word, and to contain the record which God has given of Himself. Now from all past experience of evolution, it behoves men even on the slightest grounds to give great heed to such a word, for, from the first, God has never pardoned even a mistake in the revealing of Himself. Throughout evolution death by violence from inefficiency of response has been the fate of the multitude; preservation and natural decay the fortune of the few.† “In organ-

* J. S. Mill.

† Charles Darwin.

isms, death or restoration of the physiological balance are the only alternatives."* In Prof. Huxley's metaphor, "One who plays ill is checkmated—without haste, but without remorse. . . . Those who will not learn at all are plucked, and then you cannot come up again. Nature's pluck means extermination. Thus the question of compulsory education is settled as far as Nature is concerned. Her bill on that question was framed and passed long ago." In the evolution of life up to man, and in much with which man has yet to do, the truths here indicated are in types and shadows, but are not the less certain. The same written word which declares itself to be a Revelation of God, declares also with all the emphasis that words are capable of, that the old penalty shall be enforced if men be disobedient to the Revelation, and enforced in a form commensurate with the degree of evolution under which the Disobedience takes place. For, if the transgression of the creature under the types and shadows of the revelation of God, was ever visited with extermination; how shall we escape, and what punishment shall we receive if we neglect the very Revelation itself?

Much that has been written in foregoing portions of this work, convey pantheistic implications. We do not desire them to lead to pantheism; yet if there is a truth underlying pantheism we desire to recognise it. The leading idea of pantheism is that God is everything, and that everything is God. The scriptural revelation is, that God is in everything, and everything in God. It is written, "Behold the hea-

* Herbert Spencer.

ven and the heaven of heavens cannot contain Thee, ("the heaven and heaven of heavens"—"All the extent and region of heaven however vast and infinite." Gesenius.) "Do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24). "The high and lofty one that inhabiteth eternity" (Is. lvii. 15). "And there are diversities of operations; but it is the same God which worketh all in all" (1 Cor. xii. 6). "The fulness of Him that filleth all in all" (Eph. i. 23). "For in Him we live and move and have our being" (Acts xvii. 28). "For of Him, and through Him, and to Him, are all things" (Rom. xi. 36). "And He is before all things, and by Him all things consist" (Col. i. 17).

When it is remembered that creation out of nothing, and action at a distance, are myths which have no foundation in scripture or science whatsoever, I think it should be received that while pantheism is untrue, yet it must be allowed to contain a truth. In all human systems the error lies in pushing them to an extremity, and here it consists in going on to affirm that God is everything, and everything is God. The perfect fluid without knowable likenesses or differences into which science hunts back things and their forces, may be but a drop (although it includes all stellar and nebular universes) in the midst of space! and then what is beyond and besides? Men do not like to begin thoughts and not complete them, but this is their infirmity; they would settle for us now, what an eternity of mental evolution shall leave incomplete.

The revelation of God that comes to us in a men

tal form the written word, declares God to be a personal being, and, as thus revealed, eternal, and shall never be other than the same; and that to know Him as such with heart, and soul, and mind, is life eternal.

In no system of theology have these points received the attention which the Bible implies them to have.

We found above that the uniform and universal response of man in distress, because of the severity of the circumstances of his environment incident upon him, has been his cry to a personal God; and that the grand event which did arise, and did meet this response, was the manifestation of God as a personal being. The key-note of the revelation is: "And the Lord said, I have surely seen the affliction of my people.....and have heard their cry,.....for I know their sorrows.....And I am come down to deliver them." All this bespeaks in the strongest way a personal being, and in the completest manner answers man's response.

But the instant that God is manifested as a personal being, a gigantic difficulty is approached from the finiteness of the creature, the nature, vastness, and consequence of which have never been definitely recognized. We shall enter into the subject in chapter XI. where opportunities of illustration will arise.

The manifested personality is revealed in scripture as existing in a definite form, the form of God; and that the human form is an image, a likeness of this form, see the Scriptures at a variety of places. The current objection to this is summed up in sounding

the word "anthropomorphism," and looking mysterious, and wise as well, if possible. All notions of the Deity are anthropomorphic, and must needs be; only some are very degraded, thus, the matter-morphisms, and force-morphisms of the infidel and rationalist." "The origin of such theories is, of course, to be traced to that morbid horror of what they are pleased to call anthropomorphism, which poisons the speculations of so many philosophers when they attempt to be wise above what is written, and seek for a metaphysical exposition of God's nature and attributes. They may not, forsooth, think of the unchangeable God as if He were their fellow-man, influenced by human motives, and moved by human supplications. They want a truer, a juster idea of the Deity as He is, than that under which He has been pleased to reveal Himself, and they call on their reason to furnish it. Fools! to dream that man can escape from himself, that human can draw aught but a human portrait of God! They do but substitute a marred and mutilated humanity for one exalted and entire: they add to their conception of God as He is, but only take away a part of their conception of man.

Sympathy, and love, and fatherly kindness, and forgiving mercy, have evaporated in the crucible of their philosophy; and what is the *caput mortuum* that remains, but only the sterner features of humanity exhibited in repulsive nakedness? The God who listens to prayer, we are told, appears in the likeness of human mutability. Be it so. What is the God who does not listen but the likeness of human

obstinacy? Do we ascribe to Him a fixed purpose? Our conception of a purpose is human. Do we speak of Him as continuing unchanged? Our conception of continuance is human. Do we conceive Him as knowing and determining? What are knowledge and determination but modes of human consciousness? And what know we of consciousness itself, but as the contrast between successive mental states? But our rational philosopher stops short in the middle of his reasoning. He strips off from humanity just so much as suits his purpose;—‘and the residue thereof he maketh a god;’—less pious in his idolatry than the carver of the graven image, in that he does not fall down unto it and pray unto it, but is content to stand afar off, and reason concerning it. And why does he retain any conception of God at all, but that he retains some portion of an imperfect humanity?Better to fall down before that marvellous compound of human consciousness whose elements God has joined together, and no man can put asunder, than to strip reason of those cognate elements which together furnish all that we can conceive or imagine of conscious or personal existence, and to deify the emptiest of all abstractions, a something or a nothing, with just enough of its human original left to form a theme for the disputation of philosophy, but not enough to form a single ground of appeal to the human feelings of love, of reverence, and of fear. Unmixed idolatry is more religious than this, undisguised atheism is more logical.”*

Mr. Spencer in his anxiety to have it accepted that

* Dean Mansel.

the Power is wholly **unknowable** and unlimited, has really rendered his god known and limited. The conception of an underlying inherent power is **easy** enough, and can only be said to be **unknowable** either in the absurd sense shown by J. S. Mill, that we require a brain big enough to hold it all in order to conceive it, or in the sense that this ink-stand before me is unknowable, for verily it is so in its very nature. In reply to those who, with perfect legitimacy, venture to think that a Power of which no limits can be imagined may be personal, the general sense of his lucubrations is that it can not be, that is, he limits the Power himself, after teaching it to be unlimited.

Far more unknowable is the Power, revealed to us in scripture. The high and lofty One that inhabiteth eternity, who has to humble Himself to behold the things that are in Heaven! (Ps. cxiii. 6) the guest of Abraham under the oaks on the plains of Mamre! the Virgin's Babe! the Pilgrim on the world's highway! the Nazarene they crucified! Herein is He unknowable. We do not envy the men the minds that these revelations are unacceptable to, it means minds degraded and polluted, not exalted and pure.

Far more unknowable has the universe become to the astronomer because of its partial revelation, than it is to the rustic to whom the world is the world, and the stars the stars, and nothing more. However, one good service among many Mr. Spencer has performed for religion, and that is, not only in assuring us again that man by wisdom knew not God, but that when He has revealed Himself to man, the revelation must

be accepted as beyond reason, and impossible to be reasoned about; in short, accepted, assented to, believed, with all humility, as transcending knowledge, yet never offending the purest reason, a revelation losing itself legitimately in the unrevealed.

The distinctive revelation of the Old Testament is, that "God is the Lord," and "The Lord is God," and as such, is opposed to all forms of heathenism, infidelity, and false philosophy. The belief in a universal Power has been, and is, well nigh universal; but the belief that the Lord is that Power is only with those who have received it by revelation.

Pharaoh and the Egyptians were believers in a supreme being, but they had to learn that mankind might learn that The Lord He is God. There was no other way of revealing the Lord to be God, but in working before their very eyes the wonders which they had *a priori* believed as possible to the Supreme Being alone. Hence a belief in an Almighty Being was necessary before the Lord could be revealed as that Almighty Being. First as *Elohim*, as *El-Shaddai*, then as *Jehovah-Elohim*, and finally, as *Jehovah*, The Lord. It is written, "And in very deed for this have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth." "And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I am

the Lord." "And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord and believed the Lord and His servant Moses." And they sang, "The Lord is my strength and song, and He is become my salvation: He is my God.....my father's God, and I will exalt Him." "According to all that the Lord your God did for you in Egypt before your eyes, unto thee it was showed that thou mightest know that the Lord He is God; and that there is none else beside Him." "Know, therefore, this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else." See also the Prophets at a host of places, all with one significance, that men might know that the Lord He is God, and God is The Lord. The thought of God only as *Elohim*, the Power, is the thought of a heathen. The religion and devotions of men who accept and believe that the Lord He is God, is legitimate, and philosophically truthful; that of those who do not accept the revelation, is illegitimate and philosophically untruthful. Among the wonders of modern human folly, is the phenomenon of men, in the name of wisdom, going back to the faith of the heathen, nay, worse than the heathen, for he made out of his own mind, or took from a stray tradition, the essentials to render his religion legitimate; but these men professing to be wise have become fools in denying the revelation which makes religion honest and truthful. In other words, according to true philosophy, God is unknowable, and the worship and the devotion addressed to Him is then illegitimate and absurd; but

God, revealed as the Lord, renders worship and devotion legitimate, and philosophically true. The man who uses the name of God in religion, unless as revealed as the Lord, is convicted according to the very philosophy he professes of untruth. There has been no other revelation. The Vedic hymns, and the Zend-Avesta, nowhere claim *in themselves*, as the Bible claims in itself, the revelation of the Lord God. The Bible is distinguished from every other writing by the emphatic personal presentation of the personal Being. "Thus saith the Lord" is the tenor of its words. The modifications of belief, owing to mistaken notions about science and philosophy, which are running through our churches and chapels, the columns of the Press, the advanced papers and periodicals, rationalistic writings and remnants of religion among all ranks of society, are all more or less philosophically absurd, and are tending to become more so.

The revelation of God in the Bible has been progressive, and agreeably to the ordinances of the universe, it is a progressive passing from the indefinite to the definite, from *Elohim* to *Jehovah-Elohim*, then to *Jehovah*, "as denoting personality and essential being, and not as it is incomprehensible or unknown;"* and in the New Testament the personality but not the Being is differentiated as the Father, the Son, and the Holy Spirit, viz., the revelation is differentiated; They are ever the same from everlasting to everlasting.

In antagonism to this revelation we have again the reason of man leading us to error. He will not

* Olshausen.

receive the plain teaching of scripture as to a plurality of persons in the God-head, because it is more convenient to him to complete his cognitions on the subject at once, conceive God as a person *en rapport* with everything, and then there is nothing more to know about Him! and this conception is recommended to us in the name of reason, or even philosophy. Especially in the New Testament is God revealed as a knowable Person. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father He hath declared Him." "He that hath seen Me hath seen the Father," viz., a meek and gentle being full of grace and truth. When we come to the scientific exposition of the redemption, the Deity of our Saviour shall be made certain on philosophic grounds. Having now reached the truth, let us dismiss the unthinkable abstractions, or "lunar politics" as they have been called. The scriptures have led us to a new revelation peculiarly fitted to man, the truth being that man was fitted for it. For man as a mental aggregate is not only constituted with some intellect, but with feelings and emotions more, and a will that moves easier, with less travail and in greater peace, and with infinitely more happiness when moved by the feelings and emotions proper than by the intellect.

And the power which the universe manifests to us is revealed in scripture not only as "the High and Lofty One that inhabiteth Eternity," but "Whose name is Holy," not only "the Everlasting," but "the everlasting Father," not only "God Almighty," but "God is Love," not only "the God of Hosts," but "the

God of Peace," not only "the I Am," but "I am the Way, the Truth, and the Life," "I am the Good Shepherd," "I am the Bread of Life," "I am the Resurrection and the Life," "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Thus we have seen that the scriptures not only reveal the fundamental truth—*Elohim*—which science and philosophy pretend to have reached, but that while philosophy presents us with the skeleton only of the truth, the scriptures give us the whole truth, the form, the life, the loveliness.

We have seen the progressive nature of the revelation, and its complete harmony with true philosophy. We found philosophy and human nature demanding the revelation given by scripture, which solves, in the completest manner, all the enigmas of life; the whole travail of human existence. That while the manifestations by the Power, the things and forces of the universe, could not but visit man with pains and penalties because of his helplessness; these slings and arrows of outrageous fortune impelled him to fly the ills, and for him there was no refuge but the same Power manifested as a personal Being, "able to save to the uttermost." And here we found the path of evolution for man which even the philosopher had mistaken, in the simple surrounding things which almost exclusively interest the vulgar, exalted above all human knowledge, leading to the skies, ennobling and enriching man with the gifts of heaven, even with God's life—life eternal. And this was the equili-

brium for man, however considered, analytically or synthetically, Reconcilement to God. While science sets her seal to the ordinances of the universe, revealed in scripture as "the wrath of God," ruling to the destruction of the irreconcilables, in other words, seeking the goal of equilibrium in their death, since they refused to fulfil it by obedience unto life. Thus then we have the transcendently significant fact, which all the future pages of the work shall strengthen, namely, that the Bible sets before men essentially the essentials of all knowledge of himself and his surroundings. Profound, beyond all human wisdom, yet so simple for their wants, that the child, the poor, and the way-faring man, though a fool, may not err therein. For while the atheist, materialist, and infidel weary themselves with their fantastic tricks, and the rationalist, Jesuit, and Mormon join the dance, which is actually the dance of death, away in yon quiet cottage, the poor peasant's home, the least child of all kneels night and morning by its mother, and believing, says:—Our (*the brotherhood of all*) Father (*the God of love*), which art in heaven (*in all that transcends—the happy place*), hallowed (*in all right reverence of feeling*) be Thy name (*the Lord, the gracious revelation*). Thy kingdom come (*in the hearts of men now, and in the rest that remaineth for the people of God*). Thy will be done (*even our sanctification unto obedience*) on earth (*our dwelling-place*), as it is done in heaven (*the angels' dwelling-place*). Give us (*the brotherhood of all*) this day (*the all-important present*) our daily bread (*for body and for mind*), and forgive us (*the brotherhood of all*) our debts (*our conscious failings*), as we forgive our

debtors (*our possible acts of charity*), and lead us (*the brotherhood of all*) not into temptation (*from the pleasures and pains that would be a snare to us, keep us Heavenly Father*), but deliver us from evil (*from disobedience, degradation, death*). For Thine is the kingdom (*which does not belong to the "throne of iniquity"*), and the power (*and the power*), and the glory (*all unutterable, unthinkable, perfection*). Amen.

In the succeeding chapters we shall take a closer survey of revelation and of men, including the mystery of iniquity, to the understanding of the sin and misery which abound, under three heads, called severally the Adamic, Mosaic, and Christian dispensations.

CHAPTER X.

THE ADAMIC DISPENSATION. MOSAIC COSMOGONY.

As this and the following chapters will have for their aim the interpretation of the ways of God to man, as revealed in His word, and illustrated in science and history; we desire on the basis of this, and the previous chapters, to found, provisionally at least, one canon of interpretation. If scripture and science are in harmony throughout the large departments of human knowledge, *it will be legitimate to receive and accept the testimony of either alone, at points and places where the other does not extend*; but *this testimony* of either, may *not* be interpreted so that it be repugnant to the *main* teachings of scripture, with which science is in complete harmony.

The battle ground, where fights begin and end, and where wisdom has rarely justified anybody, is the Mosaic cosmogony. To one party, the absence of such terms as palæozoic, cainozoic, and the "ologies" generally, was sufficient to stamp the account of the creation as worthless; to the other also, words were words and nothing more, yet perhaps not in the whole Bible again, certainly not in any other record under heaven, have words so fully justified wisdom.

We have learned, and shall learn, beyond question, that the Bible is a revelation, not of things and their forces, nor even of men and their ways, but of the

Living God; and to this transcendent purpose all creation, and height, and depth, and every other creature, is made to minister.

On looking at the first chapter of Genesis it may strike us as singular that the word *Elohim* is only used for the Deity, and that in a short chapter of 31 verses, that word occurs 32 times! that second causes are altogether ignored, and all things are attributed, not to anything coming before, or beyond, or besides, or within, or without, but to *Elohim* only. On examination we find that not only is the transcendent purpose of the revelation fulfilled in this reiteration, but all truth is recognized if modern philosophy be true. "I have repeatedly," says Mr. Herbert Spencer, "and emphatically asserted that our conceptions of matter and motion are but symbols of an unknown reality; that this reality cannot be that which we symbolize it to be.....I deny every such second cause.....I recognize no forces within the organism, or without the organism, but the variously-conditioned modes of the universal immanent force." And, "a power, of which the nature remains for ever inconceivable, and to which no limits in time or space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class together under the names of matter, motion, and force; and between these effects there are likenesses of connection, the most constant of which we class as laws of the highest certainty." All this savours rather strongly of pantheism, but the truth is recognized, which the scriptures have taught for ages, that "*there are diversities*

of operation ; but it is the same God which worketh all in all'' (1 Cor. xii. 6).

An interpretation of the first few verses of Genesis, Chapter i., and a general notice of the others will dispel the delusion of the account being in conflict with science. The first verse has been interpreted in Chapter iii.

"2. And the earth was without form and void, and "darkness was upon the face of the deep." Literally *had become wasteness and emptiness*. "This translation is supported by the fact that the verb *Haiah* is in some twenty places in this chapter correctly translated *γίνομαι* and *fit*, and not by *εἶμι* or *sum*, and has elsewhere, without a following *lamed*, the same signification, e.g. Isai. lxiv. 5, 9. Where see Ewald, Zunz, and Rosenmuller."*

Another scripture saith, "When I made the cloud the garment thereof, and thick darkness a swaddling band for it." Job xxxviii. 9.

Now what are the teachings of science? The earth was, at one period of its existence, so hot, that the waters which now form our oceans and seas, etc., were in the form of cloud swaddling the earth as a garment, and undoubtedly darkness was on the face of the deep ; not only from this cause, but the central mass of nebulous matter, which afterwards, as the scripture recognizes, became integrated as the sun, emitted rays of light less capable of penetrating the cloud. The period, which has been selected to speak of, in this second verse, appears to be rather subsequent to this, when part of the waters had condensed

* McCaul.

and was beginning to obtain the mastery of the cooling crust of the globe, from the Hebrew word *Tehom* (root *Hom*, "to put in motion, throw into commotion, consternation, to agitate." Gesenius) "raging deep," Dathius. "Waters," Gesenius. The verse tells of the beginning of the endless strife, which is continued to-day in upheaval and denudation, a "commotion" far, far, less than the sun presents at present, but greater far than the earth presents to-day.

"And the Spirit of God moved upon the face of the waters."

Merachepeth "moved-upon" A.V. (*rachaph*, to be soft. The ancient versions have to tremble, to shake) "to cherish one's young, to brood or hover over, Trop., of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth." Gesenius. "The idea of progression is not found in the verb; the verb is never used in reference to the wind." Wright.

This obviously is a piece of pure revelation, belonging to the inscrutable side of existence, and beyond human knowledge. Taken in connection with other scriptures it seems to reveal the origin of life, and so far as science goes it supports this view. Let us look at the circumstances. Considered in several ways the period was peculiar; *simple evolution* in integration of the earth's mass, and concomitant dissipation of motion, had long since come to a close. A new evolution had been initiated, a *secondary* re-distribution, a kind of epitome of the first, in the disintegration of the crust of the earth, diffusion in the waters, again to be integrated as the various rocks. This period must have continued for a vast time, the

mantle of cloud retarding the cooling of the earth; Sir C. Lyell considers that even our granites are re-melted rocks. Now in these series of new changes, constituting *compound* evolution, the very last the earth shall ever see as an independent body, yet a newer process of evolution commences, that is the evolution of life, and proceeds in a more compound re-distribution of matter and motion, in the grand march of the universe, of all physico-chemical changes to equilibrium and rest. Mr. Spencer, contemplating this, has considered as to "whether any ulterior process may reverse these changes, and initiate a new life."* But here again, contrary to his wont, he refuses to take the grand view of things to which his own principles were pointing him, does not look in the last series of changes, the evolution of life, for the germ of the next; the yearning of life for more life, and the published gospel of eternal life, have no significance. He looks only on the inorganic universe, and suggests the hypothesis of completely equilibrated systems, as cold, dark, lifeless bodies coming into collision, whereupon the motion, *en masse* through space, becomes converted into internal, or atomic, motion, which returns the dark bodies to the cosmic vapour cloud again, and equilibration begins afresh. This may all be very true, and at a former place (p. 24) we found revelation favouring these views; but has the Power, of which no limits can be imagined, nothing besides, and might it not be supposed to grow tired of this reiterated dissolution, and evolution, and with such melancholy results even as they are this

* *First Principles.*

day? But, seriously, this facile comprehending of things ought to have suggested the suspicion that there was something beyond and besides, exalted above our feeble thinkings, as the heavens above the earth; after all, mere vastness and variety in space and time are but wonders for the vulgar. Scripture has revealed to us, and science has set its seal to the revelation (p. 108), that out of the last series of changes, or phase of evolution, organic life, the new life is to come; and it is most uniform with the great process of evolution that it should.

How did life arise at first? Of life we have several theories. As to origin, there are Abiogenesis, or spontaneous generation, Biogenesis, or life from life, and the derivative theory of Sir Wm. Thompson, which, however, is only a proximate answer. And as to the nature of life, one school believes it to depend exclusively on physico-chemical changes, another explains it by an unknown power inhabiting the things alive, a *bios*, which, being added to the protoplasm, gives rise to *living matter*, called bioplasm, and which the adherents of this theory claim to have demonstrated.* The truth will probably find an element in each of these theories.

Mr. Spencer defines life, *per se*, as "definite combinations of simultaneous and successive changes," now the problem pressing for solution is this strange *definiteness* which persists in variety of composition, and mode of composition; the inimitable, unproducible, uninducible *definiteness*, throughout all the ordinary properties of colloids, chemical, thermal, elec-

* See Dr. Beale's Works.

trical, and meteorological, of a structureless mass of living colloid.

Physico-chemical changes, even in the hands of the supporters of the materialistic theory, are not adequate to account for the phenomena ; physico-chemical differences and definiteness must be owing to difference in composition, or mode of composition, and the definiteness, to definite composition or mode of composition. And this definite composition, or mode of composition, must be either atomic or molecular. We find the "definite combinations, etc.," called *vital*, are very liberal in respect of composition, and mode of composition. Not only throughout the organic kingdom do we find a wide series of colloids, differing in composition, and mode of composition, yet all agreeing in manifesting vitality, but in the same organism we have several tissues performing very different functions, functions that are specialized by differences in structure, and structures which yield in the hands of the chemist, decided differences in composition, yet it must be predicated of these all that they are alive at the self-same time. And the same must be said of the various fluids of the body, as the saliva, gastric juice, pancreatic fluid, secretions of certain mucous membranes, and bile. Consequently if it were true that living matter is a composite substance in *atomic union*, the chemical affinity, which governs such unions and productions is so strong, and the manifest liberality in respect of composition and mode of composition so wide, that the difficulty would be to prevent its continual and immediate formation in place of the now acknowledged impossi-

bility to exhibit life, without *waiting for germs to incubate*. No experiment can be counted as conclusive on spontaneous generation, unless in very deed the life is generated instantaneously.

On the other hand, if it be said that living matter is a composite substance in molecular union, the difficulties are even more insurmountable. "In all cases," says Dr. Frankland, "*molecular combination* seems to be of a much more feeble character than atomic union, for, in the first place, such bodies are generally decomposed with facility, and secondly, the properties of their constituent molecules are markedly perceptible in the compounds." There are no compounds where there is a mingling of these two ways of union, that is, where a many-grouping element, as sulphur, nitrogen, carbon, etc., connects several molecules together, such a union would still be an atomic one. A molecule is only a molecule complete when all its active atomicities are actively engaged, and in the formation of molecular compounds, "no change," says Dr. Frankland, "takes place in the active atomicity of any of the molecules." Manifestly, therefore, it is wholly impossible to build upon feeble molecular compounds that show "markedly" the properties of their constituent molecules, the manifold, striking, persisting, and definite differences which characterize, and have characterized for ages, organic life. When Mr. Spencer talks of "physiological units" as molecular combinations which initiate the life of an organism, and give it all the ancestral peculiarities of past ages, some of which have definite times and terms of recurrence through many years and generations in the

future, he should remember that the feeble union of molecules and the little definiteness which any arrangement shows in that feeble union *will not support his hypothesis*. Equally unsupported by chemical and common sense is the theory that the *indefinite* molecular change which colloids manifest, can account for the "definite combinations" in which life consists. Or again the theory which makes it a *form of force*, as heat, or electricity, when it is remembered that its manifestations are over a wide area of organic chemical composition, mode of composition and physical condition—a temperature of 400° Fah. being found necessary to destroy the vitality of germs—the easy production of such a form of force would be certain; yet no man, by taking thought, nor by accident, among the ten million multiform inter-actions in chemical manipulations of daily occurrence, has ever been able to produce *spontaneously* that which is conceived to have arisen originally from salt-water, powdered rocks, and sunshine!

The materialists have ridden their hobby so hard that they have been obliged to take refuge in the confusion which complexity has for the human mind. The Biologist faces the astounding depths of organic chemistry, is told that proteids may exist in a thousand isomeric forms, he multiplies these to all infinity in metamerides and polymerides, introduces to these the principles of "instability of the homogeneous," "multiplication of effects," and "segregation," and then contemplates the confusion simply as adequate to everything. Though the isomerides, metamerides, and polymerides, be as numerous as the sand of the

sea they still conform to the chemical laws which forbid the madness of the materialist, and such is the persistence of truth, that in answer to its demands, the so-called all-sufficientness of the brick-bat theory is occasionally deserted, and we hear of "subtle influences," "inherent powers," "mysterious power," etc., being used. The experiments of the Abiogenesisists are in no way satisfactory for the above reasons; we cannot accept Dr. Bastian's after Prof. Huxley's relation of facts, wherein they were shown to be worthless, and the man incompetent.

Our position in relation to the difficulty is simple and scientific; we require an *adequate* reason for the unknown and inexplicable definiteness which characterizes life, we accept the teaching of scripture as to its origin, and find it leads us to a theory which takes an element from each of the current hypothesis.

The Spirit of God incident upon the earth introduced no *orcheus*, but produced a *change*; abiogenesis succeeded, and then *biogenesis* throughout the ages, a *change* resulting in an "*unknown energy*,"* which evolution has ever been liberating and differentiating from physico-chemical conditions, and the highest outcome of which is the human soul and spirit. The scriptures certainly teach that men and living things are derived from the earth. The cherubim came out of the cosmic cloud, the earth is said to "bring forth the living creature after their kind." "The first man is of the earth, earthy; the second man is the Lord from heaven." This manifestly refers to the spirit, since the bodies of Adam and Christ were alike of

* *Principles of Psychology*, vol. ii. p. 487.

the earth, earthy. Again, "God is able of these stones to raise up children unto Abraham." Altogether, on this point, the scriptures are as materialistic as the materialists themselves. It should be observed, that it cannot be urged that to admit the above revelation would be unscientific. Life and its origin are alike beyond the domain of science, and belong to the inscrutable side of things; the most that can be perceived is that this glimpse into the unknown reveals a legitimate antecedent which duty requires us to accept, and it becomes our wisdom so to do.

"3. And God said, Let there be light, and there was light."

"In the cognate languages the word here rendered *said* has the force of *commanded*." *Speaker's Commentary*. We do not pretend to that definite and precise knowledge of the absolute which enables modern philosophers and critics to say accurately that God cannot be supposed to speak; indeed, this shows a familiarity with the unknowable which neither their philosophy nor religion can legitimately support. Believing God to be unknowable, in simplicity we accept the record which He has given of Himself; to pretend to judge this record would manifestly be most unphilosophic, we can believe, or disbelieve, and to this end was it given.

It is said that God cannot be as we think of Him, be it so, it is still admitted that He is, and for similar reasons it is also true that we cannot think of anything as it really is, yet it is incumbent on us to think of things *as we may*, because they happen to be in

relation to us in *some way*, and affect us after certain fashions. When, therefore, even the infidel forces on us the existence of a Being who is ceaselessly affecting us, think of Him we must, *as we may*, and that we certainly shall, and while we may. It is just the problem of looking at the sun, and attempting to think we see no light. To think of God *as we may* is a normal, truthful, mental affection; to attempt not to think of Him at all is mentally to act a lie. But it is said that God cannot be revealed in Scripture. Is it not admitted that He cannot be revealed in His own essence to creatures such as we, and that the revelation of Him, begun in His works and word, shall advance and widen throughout all eternity, and yet He shall for ever, and for ever, remain unknowable? Chapters ix. and x. have been devoted to the subject, and we could find no shadow of an irrationality in the scriptural mode of revealing the Absolute, which we found to differ from modern philosophy in the fact that while its mode of presenting the unlimited was most limited, the scriptural mode was unlimited. Enough to say here, that no searching can find out, among all peoples, nations, tongues, one single verbal symbol that may reasonably be used in thinking, speaking, or writing of God, that is not found in scripture in equivalent symbols transcending all others. While error, as a rule, in most ages, down to the materialistic philosophy of to-day, has its origin in borrowing a few of those symbols, or the ideas which they represent, ignoring, in most instances, the obligation, and having re-cast the whole in the human

mould of the time, we are presented with a god and yet told you must not imagine one!

It is admitted by those who will not admit anything readily, or if they can help it, that light is one of the "effects" which God works on us and in us. And it is admitted that the light of the unintegrated nebular mass, preceded the light of the integrated sun, and when this earth became an independent body, the light of the nebular mass shone upon it; and it is admitted that when watery vapour had formed, and the earth had cooled considerably, and the cloud became the garment thereof, this light was shut out for a time, and darkness was on the face of the raging deep. And, at a subsequent stage of integration of the earth's cloud and sun's matter, light from the central nebular mass before it was integrated as the sun, shined out of this veil of darkness upon the earth; and in the revelation *of* God "who worketh all in all," and *not of* geology, this is the time selected to be spoken of in the text. Now light is a wonderful effect, a most powerful stimulant to every living thing; after subject and object, there are perhaps no two more widely different states in our experience than light and darkness, they are akin to notions of pleasure and pain, happiness and misery, life and death, heaven and hell, angels and devils. The presence and the absence of light continually, and powerfully, influence men and their ways, from the turning of the eyes to light and more light, to the complete prostration of body and adoration of soul in the higher worship of millions of men.

Next, it has been established (p. 110) that a true knowledge of God is essential to man's being and well-being, and for men this same knowledge is not an easy thing; now as man is willing to esteem his life and happiness as transcending everything else, he must also confess with all his heart, and soul, and mind, the wisdom, and the beneficence, which employs the phenomena attending the genesis of a universe, as a means whereby the creature may be instructed in that knowledge, which is its very existence. To do men good in any age, it was of first importance to tell them truly of God, which included making them understand that the important phenomenon, light, was made by Him, and preventing a great untruth, namely, the regarding light as very God. And the telling had to be for many ages, and for all men, so that the child, and the man of little understanding, and the way-faring man, though a fool, might still receive a blessing. Now with all these facts, and truths, and actualities, of the universe before us, we defiantly challenge all men, and any man, or son of man, to try his utmost, and weary his soul all the days of his life to produce to the world verbal symbols and a mode of telling that can equal the story of this verse of Genesis, or the chapter and its telling as a whole! Oh! the *smallness* of modern biblical criticism—higher criticism forsooth!

In the progressive revelation of God in the New Testament, the second person of the Trinity is spoken of under the type of the Word, and it is revealed that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 16-17). The text also recognizes this truth, the beginning of the significance of which we have barely begun to know.

"4. And God saw the light that it was good, and "God divided the light from the darkness."

"The earlier the records, the more we find in them of anthropopathic language, as the better fitted to simple understandings. The design of words like these is to express emphatically that all works as they came from the hand of God were good, and that the evil did not result from any defect in the workmanship, but from the will of the creature not according with the will of the Creator." *Speaker's Commentary*. This, though partly true, is a curious comment, if meant as an apology for scripture.* Its implication is that the commentator must have been possessed of absolute knowledge (no mere relative), to enable him to signify that these verbal symbols styled "anthropopathic," do not present, as far as may be presented, the inscrutable truth; and after delivering himself of this, he, the writer of yesterday, becomes intensely anthropomorphic, and pathic, and speaks of the "hand," and "will," and "workmanship," of God.

No man has any right to imply that the words here used are not the best possible; their reiteration throughout the chapter is the emphatic scriptural way of teaching of millions of men, for ages the truth,

* If not we apologize to the Bishop of Ely.

which modern philosophy has partially revealed to about two men of the whole human race to-day, namely, that the states of the vivid order created by God, and as yet not illegitimately interfered with, were good and very good. And then the further Truth, which modern philosophy did not reach, that God, as the only source of all good, was the only refuge from all evil, and a living personal refuge; a seeing, hearing, understanding God, rich unto all who call upon Him.

“5. And God called the light day, and the darkness “He called night. And the evening and the morning “were the first day.”

“Literally, ‘And it was (or became) evening, and it was (or became) morning, day one.’”

Some think that the evening is put before the morning because the Jews reckoned their days from evening to evening. Others think that as the darkness was first, and the light called out of darkness, so the evening (in Hebrew, *ereb*, the time, when all things are mixed and confounded) is placed before the morning, and thus the whole period of chaotic darkness may have been the first night, and the first day that period of light which immediately succeeded the darkness.” *Speaker’s Commentary*.

“This mode of reckoning, unique in the Bible, and peculiar to this first chapter of Genesis, suggests that the days are peculiar too.” “It is an old and true observation that in the Bible the word day often signifies undefined periods of time, as ‘the day of the Lord,’ ‘the day of vengeance,’ ‘that day,’ ‘the night is far spent, the day is at hand.’ In this narrative

(ii. 4) the word takes in the whole time of creative work."

"It is said (chapter ii. 2) 'And He rested on the seventh day from all the work which He had made,' without any mention of evening and morning. The day of rest, therefore, still continues, and this is plainly expressed and argued in the Epistle to the Hebrews." Dr. McCaul.

"In Daniel viii. 14, evening and morning (*ereb vaker*) are used of days of indefinite periods, two thousand three hundred in number, and in same chapter, 26th verse, the same words are used for the whole vision of two thousand three hundred indefinite periods."

If the above peculiar evidence on which the harmonist builds were not, still no man can rationally believe the words to be illegitimate. To do so he must be able to show that in the inscrutable connection between the ontological and phenomenal orders there is no warrant for the order symbolized by seven days.

Bearing in mind that the scriptures are a revelation of God, and not of physics, or metaphysics, the interpretation will be plain. The days led to, and gave us, the sabbaths, which remain to this day, while many cities of the nations, and kingdoms of the world, have been founded, have flourished, and passed away, yet the sabbaths persist over the whole world of mind and morality, and those nations are most virtuous which reverence them most. It is written, "I gave them my sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctifieth them" (Ez. xx. 12).

And a marvellous sign as it shall appear. Looking at the actualities of the universe, we perceive that the co-existences and sequences from the beginning of earth and heaven, in their generic happenings, are made the basis of an ordinance requiring acknowledgment of, and obedience to, a personal God; and, be it observed, the ordinance and the acknowledgment exist only in mind, or in the mental things, words. The morning light man obeyed, and became active; the evening shade he obeyed; and became passive; hunger and thirst and other cravings also called forth certain activities: so far man was conditioned similar to an oyster. But the mental aggregate, man, came to be conscious of an unseen Power, and the unseen Power began to influence him in his mind as well as in his bodily appetites. Every seventh day came, and the sun went up the sky like any other day, and all things happened in earth, and sea, and stars, just as on other days; there was not anything above, below, around, to show the sabbath had come, nothing in all the physical environment, nothing to influence any of man's animal appetites, desires, senses proper. But there was the *mental representation* of the ordinance, a day blessed and sanctified, the consciousness of the Being who had given it, and the further mental representation that He was the maker of all things visible and invisible, and alone worthy of reverence and fear, it taught him that obedience whereby alone he could be, and be well. It was a day counted from the beginning of the evolution of the world, throughout which the spirit of man was being differentiated from the world, and

now that the physico-chemical forces had performed their utmost; now that the creature could regard the sun with an eye different from that of an ox; now that he was to be beckoned to other worlds; now that the mighty God had revealed Himself as a personal being, seeing, knowing, speaking, to be loved, revered, and had in everlasting remembrance, the knowledge of whom is life eternal (p. 124); now that a new series of changes, a new evolution, initiating a new life of mind, of spirit, were commencing. What more fitting mode of influence can be imagined than that man was to *calculate time*, and observe every seventh day, to put away the obstructions to thinking and meditation, as muscular exercise, animal pursuits, etc., not because of any changes, astronomic, geologic, meteorologic, affecting him, but because of the word of the Lord God incident in mind; and thus in the pleasant feelings of repose and rest, by the most persuasive reasonings he was invited to think of the living God; and of all the works which He had created and made. It was a day when man was to walk, not according to the course of this world, for there was nothing of the world to teach him to honour the seventh day, but independent of the world, he was to walk according to the word of God, by which the day was blessed and sanctified, by which new changes were to affect man's mind for his further evolution. Manifestly his evolution and mental evolution must have been furthered by such highly representative thoughts and emotions; "a sign between Me and them, saith the Lord, that they might know that I am the Lord that sanctifieth them."

After the fall and degeneracy of the race in re-instituting the sabbath, there is the significant fact that the link had to be fastened through man's animal appetites, in the regulated giving of the manna in the wilderness. His mind was unable to receive it, in other words, there was not a sufficient degree of representativeness to ensure obedience, so he had to be treated as a zoophyte again.

The evil of this world has in many ways, made spurious imitations of this blessed rest, which have nothing in common with its spirit and purpose; they are the xenogenic growths which naturally succeed upon disobedience in the new bodies of things. And to-day men are found trying to destroy the sabbath, who owe to the institution of the Sabbath the power of behaving themselves decently before heaven. Considering, therefore, that the seventh day has to do with things which do not appear, *a priori* we need not expect to find that the days which number to the seventh are marked off in hard and fast lines, in any past changes, astronomic or geologic; but having to do with inscrutable things about which we know nothing, except so far as is revealed in scripture, or implied in the cosmos. On the subject, we offer the following interpretation.

The number seven, according to the uniform implications of scripture, is a sacred number, a perfect number; when in the fulness of evolutionary changes, physico-chemical influences had completed their utmost, and a creature came forth in the image of God, capable of receiving the knowledge of God, and of entering into converse with Him, perfection

is understood to have been attained in regard to the travail of the universe. In Gen. ii. 4 the word "day" includes the six of chapter first, now the whole course of evolution of the earth and heavens has been an advance from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, in short, from the evening when all things are "mixed and confounded," to the morning (*boker* from root *bakar*, to cleave, to divide, to lay open,) of definite manifestation of all things. In the sub-division of the great day into six, the days advance with evolution to perfection. The effects mentioned as having been worked in those days have a succession uniform with the discoveries of astronomy and geology, namely, uniform progressive development. The evening of each advancing day denotes an indefinite homogeneity, which in each morning has become definite, and heterogeneous, to the value of one, two, three, four, five, and six, to the seven of scriptural perfection.

If this interpretation be admitted, those wonderful days, unique in scripture, and peculiar to the genesis of the earth and heavens, will have an explanation at once simple and sufficient. And it appears marvelously fitting to find, according to the genesis of the heavens and the earth, an ordinance which has to do with evolution, where physico-chemical changes were having their place taken by others in the surrounding conditions of man.

Touching the popular notion that the scripture teaches the heavens and the earth to have been created in six days of twelve or twenty-four hours, which is nearly as wide-spread as the belief that the sun rises

in the east, travels the skies, and goes down in the west, we say, sufficient to the day and the individual, is the good thereof; revelation is for the evolution of man for obedience unto life. The simple man, who believes the Creator to have formed earth and heaven in six natural days, is as likely to draw near unto God as the savant who discerns the same symbols to signify longer periods. In the actual these notions are peculiarly fitted for both classes of individuals, and every man of learning *who loves his neighbour* will freely acknowledge this truth, and will be the last to be uncommonly wise about these things, at the expense of a fellow man's peace, who has only brains enough to be bothered by an explanation. We tell the student, of electric and magnetic fluids, and are conscious at the same time that there are no such fluids, in short, all things have ever had an evening of mingled shade before the morning's better light, that which is chiefest in importance is the evolution of man unto eternal life, and the adjustment of internal relations to external relations, must begin where it may, or else not at all.

"Small power of representation," says Mr. Spencer, "implies inability to recognize processes that are slow in completing themselves: *long sequences* are unperceived." Hence the fitness of the natural day idea, which the words of the Decalogue favour for the feeble mind of the million. In the sixth, seventh, and eighth verses we have the emphatic teaching, that God is the Author of the blue vault of heaven which man's erect face confronts from day to day. "The word *rakia*, in the original, simply means something

spread out, extended, and does not necessarily imply the idea of solidity." Wright. That it means a solid vault was "urged by Voltaire, and in recent times often triumphantly repeated to show the supposed ignorance and gross conceptions of the Hebrew people; Gesenius, Winer, Knobel, etc., have patronized it, their statements have been transplanted wholesale into popular English works, and lately repeated in *Essays and Reviews*." Dr. McCaul. The rationalists are doubtless correct about the "ignorance and gross conceptions of the Hebrew people." Nothing short of supernatural power could have caused them to write down for men every truth of the universe, truth which science and philosophy can neither add to, nor take from, but only serve to make the more sure. However, we can answer them according to their folly, the extremely tenuous body, called the interstellar or luminiferous æther, which fills the expanse of our heaven, possesses properties analagous to those of a solid body; and further, the heavens are compared to "*Jeriah*, a curtain, so called from its tremulous motion." Gesenius. A most appropriate symbol for the ever trembling æther. Or again the tent of heaven, which however primitive, is a happy simple way of speaking of the bright sky over us. In the sixth verse, the expanse is to be in the midst of the waters, to divide between waters and waters, literally, "let it be dividing," the verb expresses continuity of action.

The clouds are composed, not of gas or vapour or steam, but *of water, as water*, in particles sufficiently small to float, the expanse referred to is undoubtedly

the atmosphere, which is spread out or extended between what are here most correctly called "waters and waters" *i.e.* the waters of the seas and the waters of the clouds.

Again, in the early times of high temperatures and raging deeps, there was no clear atmosphere, the conditions must have resembled those which we see now, but vaster, in certain storms when sea and earth and heaven seem blended together in a homogeneous mingle. It was by the process of differentiation that the expanse came to be according to the doctrine of evolution, and this is the definite teaching of the text. Though to this end it was not written, except in sufficient degree to disarm the enemy and silence the perverse, here is its function thousands of years afterwards :—"When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him: and the son of man that Thou visitest him?..... O Lord, our Lord, how excellent is Thy name in all the earth!" The next verses, 9 and 10, speak of the segregation of seas and lands, and is most uniform with evolution, and most emphatically religious.

The 11th, 12th, and 13th verses relate the evolution of the vegetal life of the globe, recognise the uniformities concerned, under the earth *bringing forth* which is simple and sufficient, first *buds* or *germs* then the herb yielding seed and then the fruit tree after his kind—"and it became so." At this place the record has been held to be in conflict with the discoveries of geology, which place marine animals before plants. This cannot be established however, for of

the first life of the globe we have no remains whatever, and forms of vegetal life as unstable hydro-carbons are the most perishable of any. The only data we possess, lead us to believe that a true vegetal did precede a true animal. The vegetable kingdom, specially by reason of its function, comes next to the inorganic, or mineral kingdom, which evidently was first in order. A comparison of the two kingdoms, in biologic form and degree of integration or evolution, in geologic time, places plants first, and all fresh discoveries tend in this direction.

From the 14th to the 19th verses, the forming of the lights of heaven, of sun and moon is mentioned while the stars are referred to parenthetically, which is peculiarly fitting at the period spoken of. And with the utmost fidelity according to the doctrine of evolution, the sun is not mentioned as made until the earth's integration had advanced considerably; which was strictly true, and represents a uniformity which no man would have elaborated out of his own mind, it would have appeared and often has appeared to the unscientific as most absurd.

According to Groves the *stars* are for signs as guiding the mariner or traveller, the moon for seasons, Ps. civ. 19, and the *sun* to regulate the periods of *days* and *years*. But the principal truth is:—"He telleth the number of the stars, and calleth them all by their names. Great is Our Lord, and of great power; His understanding is infinite."

From the 20th, to the 23rd verses, the waters filled with the "moving creature that hath life," and "great monsters" (the translation "whales" in the author-

ized version is very incorrect) and winged fowl to fly above the earth in the open firmament of heaven, all after their kind.

Text-books on geology, wholly unawares, have used the same words to describe this period of abundant marine and esturine life, with monsters of the greatest size.

The 24th and 25th verses, record the evolution of life peculiar to the land, the *bringing forth* of cattle and creeping thing, and beast of the earth after his kind; "and it became so." All most uniform as far as science enlightens us.

"26, And God said, let us make man in our image, after our likeness". "27, so God created man in his *own* image in the image of God created He him; male and female, created He them."

"It has been observed by commentators, both Jewish and Christian (*e.g.* Abarbanel, *in loc.* Chrysost. *in loco.*) that the deliberation of the Creator is introduced, not to express doubt, but to enhance the dignity of the last work, the creation of man. So even Von Bohlen, 'A gradual ascent is observed up to man, the chief work of creation, and in order to exalt his dignity, the act of his creation is accompanied by the deliberations of the Creator.' The creative fiat concerning all other creatures runs 'Let the waters bring forth abundantly', Let the earth bring forth, &c. Man is that great 'piece of work', concerning which God is described as taking forethought and counsel, as making him in His own image, and (chap. ii. 7) as breathing into him the breath of life. Three times in verse 27 the verb

'created' is used concerning the production of man ; for, though his bodily organization may like that of the beasts, have been produced from already created elements ('the dust of the ground' chap. ii. 7.); yet the complex being, man, 'of a reasonable soul and human flesh subsisting' was now for the first time called into being, and so was unlike the beasts, wholly a new creature."*

"There are three words employed in the Old Testament in reference to the production of the world—*Bara*, He Created, *yatzar*, He formed, *Asah*, He made—between which there is this difference, that the two last may be, and are used of men.

The first word *Bara* is never predicated of any created being, angel or man, but exclusively appropriate to God and God alone, who is *Bore*, Creator." Dr. McCaul.

"In Isai. xliii. 7, three of these words occur together, "I have *created* him for my glory, I have *formed* him, yea, I have *made* him." Perhaps no other language, however refined or philosophic, could have so clearly distinguished the different acts of the Maker of all things, and that because all heathen philosophy esteemed matter to have been eternal and uncreated." *Speaker's Commentary*. The word *bara*, created, includes the other two, and their use denotes the conditioned process, evolution, succeeding upon the inscrutable act *bara*, of *Bore*, Creator. Evolution is the name given to the mode of distribution of matter and motion, but the primeval begetting of the matter and motion (which evolution distributes) out of the im-

* *Speaker's Commentary*.

perceptible, is called *creating*. Man by altering the incidence of forces, as nature alters the incidence of forces, can *make, form, build*, but he cannot *create*. The heathen, and the popular idea of creation, and doubtless that of the Hebrews (for they were not the authors, and often did not understand that which was purely a revelation, the best evidence of which is that they wrote down much which their natural circumstances could never have *presented* to their consciousness, and which could not *cohere* with their experience) is that God made as man makes. This is unscriptural, and unphilosophic, and nowhere else is it recognized as so. The use of *bara* for an elaboration, as well as for a production, is philosophically accurate, it keeps clearly in view the fundamental verity that all orders of phenomena are but differently conditioned manifestations of one kind of effect, under differently-conditioned modes of one kind of uniformity.* Its use three times in this verse is a three-fold emphasis, telling forth that man, in very deed, is a created being and that God created him.

In their explanation of the words "Let us make" the Jews vary much. "Philo speaks of 'the Father of all things addressing his own powers' (*De Profundis*, p. 359). The Talmud says 'The Holy One, blessed be He, does nothing without consulting the family which is above' (*Sanhed*, c. 4). Moses Gerundinus says that God addressed the earth, for, as the earth was to give man the body whilst God was to infuse the spirit, so 'in our likeness' was to be referred both to God and to the earth.

* *First Principles.*

Abenezra..... considers man to have been made after the likeness of the angels. To a similar effect Maimonides.....Some interpreters, both Jewish and Christian, have understood a plurality of dignity after the manner of kings. This is the opinion of Gesenius and most of the Germans. But the royal style of speech was probably a custom of much later date than the time of Moses. Thus we read, Gen. xli. 41-44 'I have set thee over the land of Egypt.....I am Pharaoh.' Indeed this royal style of speech is unknown in scripture. "Some of the modern rationalists believe (or affect to believe) that the plural name of God, *Elohim*, was a mere relic of ancient polytheism, and that Moses habitually attaches a singular verb to a plural nominative, yet here 'the plural unconsciously escaped from the narrator's pen.' (Von Bohl). The ancient Christians, with one mind, see in the words of God that plurality in the Divine Unity which was more fully revealed when God sent His only begotten Son into the world, and when the only begotten Son, who was in the bosom of the Father, declared Him to mankind."*

The unprejudiced reader will observe that an analysis of these opinions tends to support the uniform belief of the ancient Christians as to a plurality of persons in the God-head; we cannot say much here as on other points, for our time is not yet come, in a sufficiency of scripture and evolution, but we may remark that when the creation of man, after the fall, had practically to be re-commenced, the word of the re-creation was distinctly declared in "the name of

* *Speaker's Commentary.*

the Father, and of the Son, and of the Holy Ghost." The objectors to this interpretation committed the folly of presuming to determine what God is, and what He is not. We have the same negation of evidence for presuming to instruct men that there are ten persons in the God-head, as any man has for teaching that there is none or only one. Since absolute knowledge alone can determine in the matter, by what evidence then, and according to what reason, does the so-called rationalist speak here with authority? When men reject revelation altogether, or in part, not only without evidence, but contrary to the only evidence we have, and then proceed to give us their opinion on that on which their reason tells them they can have no opinion, we can only call to mind the very long catalogue of the wonders of human folly, and take careful stock of our own situation.

In the words "in our image, after our likeness," the same folly is committed by Christians themselves, doubtless in weak deference to rationalistic nonsense. They have determined for us accurately, without revelation, and contrary to revelation, what "our image" and "our likeness" are not, and some have determined what they are. It has been determined with minute accuracy that the Deity is not at all anthropomorphic. We venture to confess perfect innocence on the subject, and that as far as our knowing goes, or reasonably can go, the Deity might be anything. The Bible reveals God not as anthropomorphic, but man as theomorphic, and for the anthropomorphism therein implied we contend.

The Bible is either a revelation or not a revelation :

if not a revelation then there is nothing revealed ; but since it teaches us things (whether true or false it is not yet assumed) not only impossible otherwise to know, but as to the truth or falsity of which we can give no legitimate opinion, then as to whether the things be, or be not so, as said, is a matter of faith and not of reason or any criticism. *A priori* it must be confessed that of God we may not predicate anything ; and in thinking, speaking, or writing of Him, we may only use negative symbols of an illegitimate kind. *A posteriori* we are introduced to the ancient Bible, professedly coming from the Deity to teach us, containing positive symbols of the Deity with implied legitimacy. Now as to whether whatever is posited in these symbols be true or false, or whether the implied legitimacy exist or not, again we must confess that it is impossible for us to decide. And if it be hinted that some things revealed are opposed to the known uniformities of the universe, still in the light of all science "we can say no more than before whether the uniformities are as absolutely necessary as they have become to our thought relatively necessary."* When, therefore, you have accepted the Bible as a revelation, to constitute yourself judge of the unknowable therein revealed, is madness and folly to which all tall talk about the "morphisms" belong. Curiously enough, the men who do not believe in any revelation, undertake to enlighten us about the error of anthropomorphic notions ! Now it happens, and shall be proved, that the teachings of the Bible cohere absolutely with all

* Herbert Spencer.

orders throughout the knowable, therefore, reason claims respect for its teaching in the unknowable.

In Chapter second, we found the Bible and philosophy proclaiming that the limits of our mind debar us from a knowledge of God, at another place (p. 120) we found it to be philosophically admissible that He could reveal Himself to us, and, therefore, that we could have knowledge of God as thus revealed. The Bible proclaims the revelation, and in a Name "denoting personality and essential being and not as it is incomprehensible or unknown."

Now, touching this Personal Being, if He be not manifested under some form, then the revelation or manifestation is no more a revelation or manifestation, and we are just as before without knowledge of God; but the Scriptures speak expressly of the "Form of God," and teach directly or indirectly at many places, that the revealed form of God to men and angels, is a glorified Form like unto the human form. And it is important to recognise, that it is the nature of our constitution in its highest, holiest attributes, to honour, reverence, and respect, such a form as transcending all others; and infinitely exalted even in the form of the servant man, above all those displays of light and so forth, without the personal form, with which some people indulge their fancy.

As Mr. Spencer says, volumes might be written on the impiety of the pious. They go on abstracting all that the human mind can know, denying this, ignoring that, and disbelieving something else; until, when you come to analyse their thoughts, you discover that they have been in the habit of represent-

ing in mind the Deity under the form of a blaze of light, such as is seen at a pantomine. Analysis of the *actual* states of mind which determine people's opinions often reveal curious circumstances. Many persons, however unwilling to confess it directly, are hindered in believing the Deity of the Saviour because He did not walk about in stars and spangles ! In the case of natural men contemplating the natural life of our Saviour, the lowly circumstances of the Friend of publicans and sinners, to the mind of the man of pure and high intellectual and emotional representativeness, bespeaks a glory beyond all that has ever entered into the heart of man to conceive ; but to the multitude they are an offence, and why ? Because of the savagery which has followed them into civilization, and because of their low degree of mental representativeness. The highest truth of Him of whom all the prophets spake, is only super-naturally taught. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3), and this we shall find to be philosophically accurate.

The theomorphism of man is directly and *emphatically* taught in Genesis i. 26, 27. ; v. 1. ; ix. 6 ; James iii. 9, and indirectly at a host of places. Christ was in the form (μορφῇ) of God, and took the form (μορφῇ) of a servant and in the transfiguration He was *metamorphosed*, yet He did not become part of a triangle, nor of a symbol of light, or vanish in nothing, but to the "eye witnesses of His Majesty," "the fashion of His countenance was altered and His face did shine as the sun, and His raiment was white as the light." A person in very deed, conversing with

persons. Again, He was "the image" of the invisible God.

Men of science ought to be the last to recognize terms of reproach against the human form. It is a form that has taken untold ages to build up; the utmost the earth, and perhaps the universe, after many millions of years of travail, has brought forth, the chief among ten million created forms, and most of them lovely, the elect of more creatures than the sand by the sea-shore that have been destroyed age after age, on purpose that it might become perfect; while its members, even the humblest of them have a significance in mind, which is scarcely yet dreamed of: our highest thoughts and emotions are necessarily dependent upon the experience of humble members of our body. In short, touching "anthropomorphism" little is known and less ought to be said.

It is profoundly significant, that, when the life had attained to the highest equilibrium possible in the physical universe; when internal relations had become developed and adjusted to the highest harmony with external relations, that a creature should stand forth in the image of God and capable of answering Him in words.

When God, according to the revelation of Himself as The Lord, is thought of, revered, and loved as a person, then is He honoured. Even an earthly sovereign would not esteem the regard given solely because of the sceptre, and the baubles physical and metaphysical, of his office; but the glory of the Lord is not on His person, but *of* His person, *in* His person. Much of the religious indifference of the present age

is owing to the tendency to deprive the Deity of His essential personality, and by such abstraction it practically annihilates the Deity, so far as religion is concerned. In former ages this tendency resulted in elevating *other persons* to be gods, as the whole calendar of saints, headed by the virgin, shows; and at the present time the phantasms of ritualism have in part a similar origin.

However, the form is one thing, and the substance another: man has been defined by the materialist as a highly differentiated portion of the earth's crust, the Bible teaches the same, even in the term used for "man, Heb. *Adam*, so-called probably as being derived from the earth (*adamah*)," Wright; the only difference being that he is this, and more besides.

We interpret the "male and female" as pre-historic and as anti-dating Adam (*the man*) for the following reasons.

It had been observed, before the question of pre-historic man had assumed any importance, that the scriptures were indefinite as to whether pre-adamic man had existed or not. Isaac Peyrere, about the middle of the 17th century (1655) held the opinion that Gen. ch. ii. 7 referred to the creation of a different and younger branch of the human family. The omission is in harmony with a scriptural idea in regard thereto, which is well illustrated in Gen. ch. v, where the "book of the generations of Adam" is given, and yet Cain and his descendants wholly ignored as completely as if they never existed, and apparently because they had no future. This also was the case with pre-historic man; he had no future, but in *the*

man Adam, the *immortal variety*. They occupy places in the record which are widely separate.

According to evolution, the history of the earth naturally divides itself into three periods. First, the astronomic period, terminating when the earth became an independent body; second, the geologic period, terminating with the dawn of history; third, the historic period, from then until now. This classification, however imperfect, is the most perfect that can be made, and it has the support of scripture.

The first verse of Genesis includes the astronomic period; in the second verse we pass to the geologic, which we have just been interpreting, and which we hold to conclude with the 4th verse of the second chapter. "The greatest variety of opinion exists among commentators on the question whether this ['these are the generations'] is to be regarded as referring to the history which precedes, or as a superscription to that which follows. Luch, De Wette, Keil, and Kalisch adopt the latter opinion, which is the more general view. Stähelin, Ewald, and Delitzsch, defend the former with which we coincide.....the pronoun 'these,' on which the stress is laid, is used in many places not only at the beginning of genealogical statements, but also at the close, compare Lev. xi. 13, 24, 27, 29, 31, &c.; Numb. i. 5, 16, &c. Hölemann also compares chap. xxxv. 26 with the preceding v. 22, chap. x. 23 and 31 with vv. 6, 22, of same chapter, chap. xxxvi. 1 with verse 19, &c.....Delitzsch has remarked *Tol'doth* signifies not only the productions in their coming into being, but also, as in Numb. i. 20 sqq., in their actual states after having

been created. The Bible speaks of the mountains and the sea as having been brought forth (compare Ps. xc. 2 ; Job xxxviii. 8, 9), therefore the expression, 'generation,' can very suitably be employed of the various stages of creation, whereby the heavens and the earth attained to their present state."*

As in Gen. i. 2 we pass from the astronomic to the geologic periods, from the universe as a whole, to a part of it, the earth ; so in chapter ii. 5 we pass from the geologic to the historic periods, from the earth as a whole, to a part of it, Eden, where the history of man commences. This is strongly supported by what has been long observed, "that the words rendered *plant*, *field*, and *grew*, never occur in the first chapter, they are terms expressive of the produce of labour and cultivation," *i.e.* of modifications arising from interference unknown before, of active intelligence changing the incidence of forces to a degree so vast as to be altogether new, compared with the lower animals and geologic man, which were but little differentiated from their environment, and flowed unobtrusively with its stream. Man did not attain to a history until he began to obey the divine command "to subdue the earth." It is implied that the district was a rainless one, hence the absence of plants, herbs, and geologic man. As in chapter i. 2, where the narrative passes from the creation of the universe to a subsequent state of the earth, a great time must be supposed to have elapsed, so also in chapter ii. 5, a long period must be supposed to have passed away in the ages of pre-historic man. There-

* C. H. H. Wright.

fore all chronological calculations should begin with verse 5, and the men geologic, and historic, considered as occupying "places in the record which are widely separate."

We attach no importance to the pretensions of the "higher criticism" which this division of the text is opposed to. The scientific interpretation of the Bible shows the "higher critics" to be always wrong!

In the visions of the Apocalypse a difference is observed between the man of the cherubim, and the men of Adam's race, and the order of their worship corresponds to the order of their creation.

Those writings and traditions of the nations, as the Zend-Avesta, that come nearest the scriptures in the story they tell of creation, speak of pre-adamic man, while the Adam of their story is a peculiar and exalted variety.

And lastly according to our first canon of interpretation (p. 143), since the existence of pre-historic man is taught by science and is not only not repugnant to scripture but favoured by it, we have no alternative but to accept his existence as a truth of high certainty.

On looking generally at the Mosaic account of the creation we perceive that only three creations of lower life are mentioned, which correspond to the three divisions of geology; and that the further Quaternary period, peculiar to man is represented in due order in the 27th verse. There is also a perfect correspondence in the distribution in time, which will be seen by comparing the account with a scale, showing the comparative thickness of the different

formations. The secondary epoch of genesis does not appear until the fifth day, and thus comes much nearer to us than to the hypozoic period which is strictly the case in the formations. Again, the cattle and man, although they are introduced as each other creation of life is introduced, are not placed in different days, but man succeeds the cattle in the same day. This also is in harmony with geologic soundings. Indeed the quaternary or post-tertiary period was made by dividing the tertiary of the earlier geologists as it is divided in Scripture.

Uniform with the discoveries of science, we find then, in the history of the earth as recorded by Moses, an astronomic period, a geologic period, and a historic period. The geologic period is divided in Scripture as in science into a hypozoic age, without life; a palæozoic, with plant life only, which in science is distinctive of it in abundance and universality; a mesozoic, remarkable for gigantic reptilian life; a cainozoic, with large land animals, cattle, &c.; and a post-tertiary, with geologic man.

Thus the records, scriptural and scientific, are sufficiently *alike* to demand of honest men the conviction that super-natural inspiration alone could have dictated the writing, and empowered the writer to detail truths, that no natural circumstances of his age could have presented to his consciousness; some of which must even have been antagonistic to his own mind: and sufficiently *unlike* to show that it was not intended to reveal the kosmos but Him with whom we shall still have to do, when heaven and earth are passed away.

Recognizing therefore *all* the actualities of the universe and not a *part* of them only, we simply defy the modern man with his modern wisdom to tell the story of creation in a form fit for the million in the same number of words, to equal this writing of upwards of three thousand years ago!

We have thus gone through the cosmogony and at no place found it to be in conflict with science, but more complete in respect of things on which science cannot enlighten; and transcending the teachings of science far, in regarding the being and well-being of man as first in importance; using the genesis of the heavens and the earth, to instruct man in that knowledge which alone can profit in the new changes which are coming upon the earth, and upon his immortal soul. It is the revelation of a God of love. Ye heavens! what a serpent it would have been in place of a fish, a stone in place of bread, had its truth been obscured by the melancholy matter of our scientific text books which becomes a weariness of the soul even to their greatest votaries.

CHAPTER XI.

THE ADAMIC DISPENSATION. PRE-ADAMIC GENESIS OF RELIGION.

In regard to the pre-adamic genesis of religion, we have nothing very definite in revelation or history; we can only infer and conjecture certain things from the phenomena of historic times when the pre-adamic circumstances were more or less completely replaced by the Fall, and from a few words of scripture and the analogy of evolution or genesis generally.

The doctrine of evolution leads us to believe that in the descent of man, the vastest strides onward and upward were the latest; the minute variations which Mr. Darwin is so careful in urging, specially characterized the earlier stages of evolution, and not only in later stages are the variations most marked but they tend most *directly* to equilibrium. In the case of man, the later variations must have been principally mental, for through his mind and not his bodily powers he was competing, and enabled to compete with the lower animals, and surrounding conditions; circumstance therefore invited and fostered every advance in this direction. From the fact of strength, fleetness, climbing, burrowing, swimming, being very limited, demand was made upon the mind to contrive if the man were to contend and conquer, and this led to evolution of mind intellectually; while the social instinct based on the experience of its advantages

and pleasures was ever beckoning in the direction of emotional development. What the precise external relations were which, in comparatively recent periods becoming incident upon organisms, were instrumental in the evolution of a variety capable of regarding the sun with an eye other than that of an ox; science has scarcely given us a satisfactory answer. There is however the certain fact of the actual existence of this organism with a remarkable consciousness behind his speculative eye, and it is this consciousness alone, and not his bodily organization which makes him the highest creature the earth has brought forth.

If we accept the descent of man we must be correct in assuming that there was a time when the human creature had not attained to the consciousness of a universal power, and this must have been preceded by the less integrated consciousness of many beings powerful in the manifold powers of nature, with which he had to contend as with an adversary; and this again preceded by less definite states of consciousness, losing themselves in the primordial consciousness of resistance possessed by every living thing (p. 125). In the later advances the states of consciousness of the creature, in regard to these powers, from the nature of his environment, would naturally segregate into two orders, referring to the powers of heaven and the powers of earth, and the former would seem the more powerful of the two. And after considerable advances in mental representation, and the experience of chiefs ruling the multitude of men, this idea would also come to be transferred to the powers of nature as having a chief, a being,

all-powerful, dwelling in the skies, and there the eyes, and heart, and soul, would turn with the cry for help in the hour of danger and distress, as the *mental* response of man at the relentless comportment of the powers around him. This is so universal that it must be admitted as of profound significance; it is through tribulation that all are brought near unto God, the incidence of plagues, earthquakes, famines, storms, and unusual celestial phenomena, as eclipses, comets, etc., have always led to this response in the first place from man. The faithful preacher who wishes to stir the religious deadness of his congregation causes various terrors to become incident in the people, in the form of words; he does so because the scriptures have instructed him so to do, and little knows how deep and wide are the reasons for declaring unto the people the whole counsel of God; while the preacher who thinks himself wise in preaching his own gospel wholly of smooth things is convicted of unfaithfulness both by scripture and science. Besides this special response of man at the incidence of special fears, there was the unexpressed and continued longing in minds most developed for something better than they had ever known; some refuge from those fears which Sir John Lubbock says embitter the whole life of most savages.

Thus then with this response, the time had come in the genesis of man, if there were a living God who could hear and help, to answer.

If the infidels are believed to be right, and as from Baal to his prophets "there was no voice, nor any that answered," then herein is a marvellous thing,

more *super-natural* than the wildest imaginings of the fanatics. The mighty travail of evolution ruling to a response of such power, persistence, and universality, and yet unlike all responses of the creature for myriads of millions of years, it meant nothing, anticipated nothing, referred to nothing, that was or would be; the creature was to be first taunted with high and holy hopes and then put to death! Such a belief coheres admirably with the myth that a devil is the author of creation, but not with the truth of scripture and science. To suggest the consciousness of the fundamental verity, the something that cannot be thought about, is no answer, this was an element already in the response; the abiding consciousness of might and majesty unthinkable, only embittered the soul, and deepened the subtle horror, of the supplicant. Verily, "duty," "humility," "our intelligence," all demand our unqualified acceptance of the distinct history, that in answer to this highly-representative thought and emotion, the Infinite of thought and feeling revealed Himself, and thus fulfilled the scripture that if "*we draw nigh unto God, He will draw nigh unto us.*" This suggests another aspect under which the evolution of life may be contemplated. Mr. Spencer says, "The interpretation of all phenomena in terms of Matter, Motion, and Force, is nothing more than the reduction of our complex symbols of thought to the simplest symbols; and when the equation has been brought to its lowest terms the symbols remain symbols still. Hence the reasoning contained in the foregoing pages [*First Principles*] afford no support to either of the antagonistic hypothesis res-

pecting the ultimate nature of things. "Their implications are no more materialistic than they are spiritualistic, and no more spiritualistic than they are materialistic."

Prof. Huxley says; "In itself it is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter.....But with a view to the progress of science, the materialistic terminology is in every way to be preferred." If it should appear, however, even to a low degree of probability, that the eternal life of every one of us, and more or less of those connected with us, do depend upon our not only admitting the legitimacy of the spiritual interpretation, but exercising ourselves therein, I should like to ask what the graces of "duty," "humility," and "intelligence" require of us?

At another place (p. 122) we suggested that all mental life was interpretable as knowledge of God, and evolution of life as but growth in that knowledge; here we urge, in the recognition that God is a personal being, a further interpretation, that the entire evolution of life, in respect of the descent of man, has from the first been a drawing near unto the personal presence of God. Scripture and science agree in teaching this. The great process of evolution, according to definite laws, has advanced the creature to man's place in the scale of life; man, according to the scriptures, is in the likeness of God, and Adam (the man) was admitted to the presence of God. Through disobedience Adam became unfit and was separated from the presence of God. The

whole scheme of the Mosaic and Christian dispensations, the shadow and the substance, is but the returning of the creature to the presence of God, this will appear absolutely certain when we come to interpret them. The unfit, the irreconcilables, are to be destroyed from the presence of the Lord. His presence gives perfect being and well-being, His absence misery and destruction.

Throughout the evolution of life, through the long ages of "descent with modification," a continuous adjustment was ever required of the creature, a ready and fit response, in structure and function, to every effect worked in the creature by the creator; these fit responses in structure and function ever gave a higher degree of correspondence between life and its conditions, therefore a higher degree of life constituting the development, or genesis, of the creature, or, in other words, its drawing nigh unto God. The creature, at geologic man's place in the scale, is in likeness of God, at Adam's (the man's) place, it is *partially* admitted to the presence of God. At the very beginning of evolution all the difficulties which perplex men, and as Milton suggests, angels, begin; "of providence, foreknowledge, will, and fate, fixed fate, free-will, foreknowledge absolute, and found no end in wandering mazes lost."

"You want me to believe" says the sceptic, "that God shall punish me for what I could not help from my very organization;" "I tell you as a fact attested by science" is my reply, "that He has been punishing millions of creatures for millions of years for, as yet, no more apparent reason." "You want me to be-

lieve," he continues, "that without shedding of blood there is no forgiveness;" "I tell you the scientific fact that before any man shed the blood of a victim, the earth for millions of years drank the blood of the unfit for the preservation of the fit" (p. 39). "You want me to believe that the only approach unto God is through the blood of His own Son." "I tell again the scientific fact that the creature, in the first place, came near unto God through the blood of millions and millions of victims; and having fallen from his presence, to a degree which the cherubim and flaming sword denoted to be equal to the whole travail of the universe from the cosmic cloud to man, is it to be thought wonderful that it required the blood of God's own Son to wash away the unfitnesses of man?" Why is it that the creature could not have advanced to equilibrium by direct equilibration alone, without the blood shedding of indirect equilibration? We perceive that it is impossible for the creature to adjust directly to certain changes, and the indirect process is the only conceivable alternative, but why is it impossible? Where is the dreadful necessity? "offence must needs come, but woe to that man by whom it cometh." The one solemn question for all men is that the whole human race is in the grasp of the ordinances of the universe which are as unchangeable as science has written of them, and rule unrelentingly to our equilibrium in destruction if we do not fulfil it in obedience, made possible now in what seemed impossible, through the blood of Jesus Christ. How completely the scriptural idea of a jealous God is perceived in the evolution of life! From the first moment

that the creature was given independent-existence, that is *existence* for the creature exists only by possessing a measure of independence, every response it made was scrutinized and reprov'd if it failed in efficiency.

Let us endeavour, as far as the limits of the present work will permit, to "look into" these difficulties. Man stands before us in a visible body derived from the earth, this body, while alive, possesses a measure of separateness from the earth not possessed by a stone or a dead body, and it is the life, whatever *that* may be, which endows it with this measure of separateness or independence. Intimately associated with this body, according to Mr. Spencer (p. 61), is a faint aggregate, by which he means an aggregate of states of consciousness, viz., the mind. This aggregate possesses a measure of separateness, or independence from the states of existence external to mind, which constitute another aggregate, the vivid aggregate. "I find the two aggregates," says Mr. Spencer, "marked off from one another by traits which, severally striking as they are, constitute, when taken together, a difference transcending all other differences; for no one member of either aggregate, is distinguished from other members of the same aggregate, by traits so many and so strong." The several contrasts are then enumerated: *Principles of Psychology*, vol. ii. p. 463, the most important of which for our present purpose are:—The vivid aggregate "is completely independent of the faint, and has laws that originate within it," while the faint aggregate "is partially independent of the vivid, and has laws

partly derived from the other, partly peculiar to itself." But the states of the vivid aggregate are states of a *something*, and the states of the faint aggregate are states of a *something*, and these two *somethings* are unknown except that they cannot be absolutely identical, otherwise they would not have states with contrasts so marked. "The principle of continuity, forming into a whole the faint states of consciousness, moulding and modifying them by some unknown energy, is distinguished as the *ego*; while the *non-ego* is the principle of continuity holding together the independent aggregate of vivid states."* Then we have modern philosophy setting us the same mystery which scripture has given for ages. "Though in every illustration taken we shall have tacitly to posit an *external existence*, and in every reference to states of consciousness we shall have to posit an *internal existence* which has these states; yet, as before, we must ignore these implications"† by which Mr. Spencer means that we must ignore the two *existences* in order to re-assert the One Existence, the universal Power.

St. Paul says, "Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of His good pleasure." There is but one explanation of this mystery, based on the natural implications of scripture and philosophy, namely, that the creature has been endowed with *partial* independence; in short, that we might *live*, God has given a portion of His own *life* to be sepa-

* *Principles of Psychology.*

† The italics are ours.

rated from Him in such degree as to give distinct individual existence.

If the differences between individual existences, which undoubtedly are separated, be less than between the aggregate of internal individual existences and external existence, so far as evidence goes, then obviously our duty is to accept the inference that the creature possesses some separateness from the Creator, and to ignore this simply for the sake of a hobby, is neither philosophy nor anything that is wise which we know of. Such a hypothesis recognizes all the truth which philosophy requires, and differs only from the "modern system" in not insisting on extremes and eccentricities which are never found in the actual; it is congruous with the scriptural revelation of God as a personal being, the fountain of all power and life. That God giveth His Spirit by measure, in portions, is distinctly taught in scripture, and though it is the same Spirit, it gives a great variety of gifts. So long as every portion of the spirit of life was absolutely *en rapport* with God, there could be no creature partially independent of the Creator, having laws partly peculiar to itself. The life of a creature would begin only when a measure of the spirit of life was so conditioned as to be partially independent, and to this partial independence we owe our individual being; to what we owe our degree of being and well-being shall appear in due course.

If we contemplate the lowest creatures, we perceive that in regard to their life all that can be predicated is *active existence*, individuality can scarcely be discerned in them, whence we infer that active existence

is all they possess ; if we contemplate the highest creature, we perceive not only active existence and distinct individuality, but an ordered activity, whence we infer that degree of life depends upon degree of ordered activity. This is well supported by much evidence. The first organisms varied in structure and function in all directions, the later forms of life more definitely in the direction of equilibrium. The fact that indirect equilibration reigned supreme in the first ages, and direct equilibration rises into co-ordinate importance at present, is in evidence of this truth. All malignant growths which arise in the structures of organisms, owe their low hideousness to their indefinite activity as compared with the definite structure in which they appear. The response of an animal is efficient in proportion to the distinctness and ordinateness with which it is performed. The man of virtue and wisdom is the man whose ways are ordered according to definite principles, the unvirtuous are the lawless: the savage is aberrant in his comportment compared with his civilized brother. The word of revelation to man is, "Be ye perfect, even as your Father which is in heaven is perfect," "just and holy in all His ways."

Analysis shows the perfection depends not upon rising from no order to an ordered condition, for the lowest life possesses order, and perhaps the same in amount, but to a higher order, which is so by virtue of its definitely unifying all the other aberrant orders, but never in abrogating them. Most critics have spoken of Shakespeare as a wild genius who knew no order, the genius of Schiller perceived him

to be an artist of order and accuracy. The fact being that Shakespeare's order was of a higher kind, which has the appearance of no order to the feeble or prejudiced mind. To the same minds, and for the same reason, the revelation that goodness, justice, truth, have no existence apart from the arbitrary will of the Deity, is out of all order; interference they will not hear of, these people place themselves in some unknown-where, and contemplating the Deity, and His work, tell us it cannot be so! To the same minds, liberty is to be achieved by abrogating every law, in place of integrating them with others into a higher law, according to the uniformities of the universe. "Stand fast therefore in the liberty," says the Bible, "wherewith Christ has made us free," but then it speaks of a "law of liberty," and that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" fulfilled in the higher law of loving the Lord God with all our heart, and soul, and mind, and our neighbour as our self. This is the "law of liberty," *loving so to act*.

Here then is the verity which under-lies the theological question of free-will, even the Existence of the creature; the error lay in urging it to an extremity which implied absolute freedom, the truth lies in believing it to be relatively free. It would seem that when a portion of the spirit of life is so conditioned as to be partially independent, to the creation of a relative existence, it possesses only the fundamental attribute which we are obliged to think of as subjectively and objectively the same, namely, *power*, but it is a *finite* power, and susceptible of modification at

the incidences of external forces, so it "turns as clay to the seal," and stands forth at last a finite personal being, in the image of the infinite God.

Although we are forbidden by Scripture and philosophy, to believe in an internal and an external existence, we are bidden by the same Scripture and philosophy and our uniform experience to believe that existence as it is in the subject, is partially independent. And the marvel is the completeness of the independence, and then the completeness of the dependence, which exist together. The teachings of Scripture and philosophy lead us to believe that the Being, who is, and was, and is to come, is a Being of absolute order "with Whom is no variableness, neither shadow of turning," and nothing is more certain than that the created being outrages this order, and the first beings that lived most of all. That freedom of action which underlies many people's notions of free-will, was possessed in the highest degree by the first masses of vitalized collolds; they varied in every way and did all sorts of things, as often right as wrong. Now such a being could not exist for a moment in a place where that order is, which reigns from everlasting to everlasting, so it came forth in an environment well-nigh as disorderly as itself. But the environment began to march in the direction of that perfect order, and demanded that the creature should gird itself and come also. At this first step we are face to face with the difficulties, which have raged around religion in all ages; why did some of these vitalized colloids, obey the charm and meet the advancing external order, with an adjusted

internal order? And why did some of them give no answering change, and some reply with modifications the very opposite to those required, leading to their being excluded from life altogether?

In the first place the internal existence must have been independent of the external existence near to it, or it would have put on *directly* the first change towards order which had arisen. Why did the change to order *stop* short at the creature and *wait* its response, which unlike other things in the environment, could change to disorder as well as to order? Manifestly that the change, of whatever nature in the creature, should come from *within*, as the change in the environment came from *without*. Had the change from without, pervaded the creature directly as it pervaded the things in the creature's environment, then there would have been no creature, no independent existence. The creature existed only by reason of its being made independent of the change from without, and capable of originating changes of its own, in *answer* to them. And this dependent relative independence, could only persist if the creature originated changes in order or equilibrium with external changes. Hence the power to do what is called in man, disobedience to the ordinance, *i.e.* the order of the universe, began with the creature's existence, *was* and *is* the creature's very existence; take away the power to disobey and you annihilate the creature, and each obedient act in any creature possesses potentially at its origin the correlative disobedient act.

The existence of the creature at first when it pos-

sessed in itself no order, by which we mean an indefinite homogeneous order, was impossible in a universe of universal order, by which we mean definite heterogeneous order, so it was given its first being in a disorderly *i.e.* an indefinite homogeneous environment, and had the environment remained the same, the creature would also have remained the same to this day. But as implied by scripture and philosophy, order is eternal, and disorder can only be temporal and incidental; as the apostle said "the times of this ignorance God winked at" but "He hath appointed a day in which He will judge the world in righteousness," so the creature even as a zoophyte in a figure, was commanded to prepare to meet its God, the God of absolute order who shall one day "set the ordinances of heaven in the earth," and if the creature is but badly adjusted to the types and shadows, (the laws of nature) how shall it be with it when the substance comes! How awful is that Being with Whom we have to do!

We perceive, therefore, that the existence of a creature is only possible by giving it independence, and its persistence by giving it obedience. Its creation gave it independence, and its evolution during its march to the presence of the Lord, has been giving it obedience. Now what does this involve altogether? It involves *self-action*, *knowledge* of what to act, and *power* to perform, *i.e.* volition, intellect, feeling, the three fundamental defining powers of mind. The two latter powers are derived from the former, the zoophyte possesses in common with man internal independent activity, but the latter acts ac-

according to intellect and feeling. The Will is the first power manifested in the new-born child, and the actions are nearly as indefinite before intellect, and the feelings proper have been awakened, as the movements of the lowest organisms. The mind thus developed came forth after the creature's converse with its surrounding conditions, and therefore it follows that its surrounding conditions must possess some similar fundamental attributes. Independent activity is manifest, and order which corresponds to intellect; but what is there without us, akin to feeling? A unit of force and a unit of feeling, according to Mr. Spencer, have nothing in common. Yet the forces without come to have their equivalents within us, under the form of feelings, and they beget in us the faith that they have their origin in something akin to feeling, in short in a Power which is personal.

"The general result," says Mr. Spencer, after investigating certain phenomena of subject and object, "is that the vivid aggregate, both as manifesting passive resistance and as manifesting active energy, inevitably comes to have associated with it in consciousness, the idea of power separate from, but some way akin to, the power which the faint aggregate perpetually evolves within itself." I think it is Wordsworth who asks some one if they perceived in nature, a spirit whose dwelling is in the light of setting suns, the round ocean and the liquid air. The forms and voices of nature have ever impressed minds most developed, with a sense of something deeper and more bewitching than mere form and

sound. A sense that would abound more widely and attain greater intensity, were it not for the ridicule and vulgarity of the multitude, who, from the palace to the hovel, crush everything in mind that is not suggestive of gain, or the satisfaction of some course sense. It was ever easier to relapse into a zoophyte than to grow into an angel.

Seeing therefore, that there is something akin between the Creator and the creature, and receiving and believing the record which He has given of Himself, we cannot help advancing where the light of revelation and true philosophy lead.

We are assured emphatically that the internal existence—man, is in the likeness of the external Existence—God. At another place we taught that this was as to the shadowy outline or form, and for reasons that are unanswerable to unprejudiced minds. Of God we knew nothing neither could know anything, a truth philosophy sealed with her truth; so we began with a virgin page, with nothing affirmed and nothing denied; we accepted the record which He has given of Himself and this is the record: "No man hath seen God at any time; the only begotten son which is in the bosom of the Father He hath declared Him"—"the image of the invisible God"—"and we beheld His glory, the glory of the only begotten son, full of grace and truth"—"were eye-witnesses of His Majesty"—"For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us." We are therefore consistent in rejecting all the

imaginings of men, as to the unknowable as illegitimate and. opposed to Scripture and philosophy, be they in the form of affirmations or *denials*, and consistent in accepting the revelation of God, to which philosophy, though silent, still consents.

Is there then any other significance in the many Scriptures of which this is the fundamental key-note? "And God said, let us make man in our image after our likeness, so God created man in His own image, in the image of God created He him?" Scripture and science alike testify degree of being to be according to degree of order; from Scripture we infer that the process of evolution is a return from incidental and temporary disorder to an order which is eternal. The approach to this eternal order reveals ever increasing definiteness and integration; the inductions of biology and psychology certify degree of being to be according to degree of definiteness and integration. It is therefore an unopposed supposition from all evidence, that in infinite and eternal being, there is probably an order *akin* to that known to us in finite being under differentiation and integration. Manifestly a universal power without any co-ordination would be less perfect than one that possessed some; seeing the order of the universe, and all that is eloquent of the same, we are certainly justified in advancing beyond the general and primitive notion (which is the ultimate doctrine fairly begun), that existence external to us, is an immanent power *akin* to the power within us. Since the power within us owes its some perfection to an order interpretable as differentiation and integration, it is supposable that

an order of which this is the image, exists in the absolute perfection of Infinite Being.

The most perfect Differentiation of which being is susceptible in our knowing, is existence in distinct persons; the most perfect Integration is when all existence is absolutely *en rapport*. The Bible reveals God as Three Persons in one Being.

What is there in man *akin* to the triune nature of God? Let us compare the scriptural revelation of Him, with the scientific interpretation of man, which involves comparing spiritual things with spiritual, and such the human mind is. Rom. vii. 25. What do we learn about mind from science, bearing on the subject?

Although mental phenomena are manifested in some shape by the lowest creatures, mind is peculiarly distinctive of man, and in one sense almost exclusively so. The primordial manifestation of mind and of life, for here the correspondence is direct and homogeneous, is motion or action simply, of which the creature is unconscious in the proper sense. In man this activity is co-ordinated, and "contains a wide range of successive growths,"* giving the human will or volition, of which the creature is highly conscious. Volition is distinguished by action, and indefinite action is the primordial manifestation of life and mind, in the lowest protozoon which has grown into a human creature, and the infant growing into a man.

The next advance, in the direction of mind proper, is when this random primordial activity comes to have an orderly succession, and then arises, in consequence,

* Prof. Bain.

the germs of Intellect and Feeling proper which complete the triune nature of the human mind, and give the wide correspondence between the creature and its circumstances which distinguishes the mature man.

Now there is one important characteristic attending the development of volition, intellect, feeling; they become more and more present in consciousness, and this, and this only, is distinctive of mind. Not only is there action, but action bounded on all sides by consciousness; not only is there assimilation of impressions, but a consciousness of the process; not only are there emotional waves, but their indefinite outline can be felt in consciousness, and often feared as to consequences.

The mental phenomena of the lower animals are remarkable for reflex action and instinct, these are perfectly automatic. When circumstances become so complex that the impression which arrives at the central nervous centre can find no adequate outgoing action at once, then it is said to abide in the centre, during which a more than ordinary co-ordination, demanded by the strangeness of the impression, is going on, and, owing to this delay and hesitancy, the creature becomes conscious, first, of the impression under the form of *feeling*, then of the co-ordination, as *thinking*, and finally, these eventuating in action, as *volition*. This, in brief, according to Mr. Spencer, is an outline of the whole mechanism of mind, which is specially remarkable for making the states of consciousness present purely incidental, and nearly without significance. Mr. Spencer illustrates his inter-

pretation by showing how we become conscious of impressions, thoughts, volitions, solely because of the hesitancy which complexity entails; and how they pass out of consciousness when they have occurred so often as to become organised, with which all delay in the nervous centres ceases. The interpretation is so simple as to command acceptance, but only as representing a mere fraction of what happens in the actual; we hasten to enquire, Is the remarkable consciousness without office? especially as it distinguishes the highest phenomena of mind?

In the first place let it be observed, that some psychological operations are susceptible of a physical explanation, and others are not. Take the case of reflex action; there is a nervous centre containing matter in a very unstable state, an in-carrying nerve from the organisms, skin, &c., and an out-carrying nerve to a muscle. The end of the in-carrying nerve terminates with unstable nervous matter in the skin; let something touch the skin at this place, the unstable matter changes its form and gives out motion, the nerve carries the motion to the centre called a ganglion, the motion overthrows a larger amount of unstable matter, a corresponding greater amount of motion is disengaged, the out-carrying nerve conveys it to the muscle, and thus stimulated the muscle contracts and action results. Now this is all so purely physical, that it is possible to make such an apparatus. Instinct only amounts to compounding this simple operation, giving acts more complex, because of several muscles being stimulated simultaneously and in succession, and that such acts can arise, continue, and

be completed in a definite way from single or compound in-carried impressions, is easy enough to understand and to imitate mechanically. But suppose a centre or a group of centres, that have been functiating after this simple way, to receive a complex impression presenting some unlikeness to the impressions formerly received, is it possible to explain the hesitation which arises, and the concomitant rise of feeling, memory, reason, volition? It can only be done on paper, which, needless to say, is no explanation. What we mean is, when psychical conditions arise, involving the higher attributes of mind the operation is unknown, and not to be explained; and that the passage from automatic operations to operations involving feeling, memory, thinking, volition, is not simply a passing, because of complexity, from an efficient psychical act, to a halting hesitating but otherwise similar one, but to a psychical operation performed in a widely different way. And that if in due course the repeated performance of an operation by the higher faculties, leads to its becoming organised and automatic, then it comes to be performed in a widely different way to what it was previously.

Consider what happens. An impression arrives in a nervous centre and puts on a *subjective side* called a feeling; we cannot tell how it acquired this attribute, we cannot tell what the attribute is, and are compelled to confess that there is nothing in common between the molecular change, and the feeling; other fainter feelings awake at its presence [Memory], and beyond the fact that they possess certain likenesses,

nothing is known; these all come to be moulded and modified by some unknown energy into an unknown form [Reason], in which they are accepted by an unknown consciousness, and then converted by an unknown effort [Volition], in an unknown way, into the molecular change, resulting in an obvious and well-known action. "Between the reception of certain impressions and the performance of certain appropriate motions, there is some inner connexion. If the inner connection is organized, the action is of the reflex order, either simple or compound; and none of the phenomena of consciousness proper exist. If the inner connexion is not organized, then the psychical changes that come between the impressions are conscious ones: the entire action must have all the essential elements of conscious action—must simultaneously exhibit Memory, Reason, Feeling, and Will; for there can be no conscious adjustment of an inner to an outer relation without all these being involved."*

But what is the meaning of these essential elements of consciousness? Memory, means the nascent excitation of correlative nervous agents, concerned in previous psychical actions; Reason, these nascent excitations superseding one another and cohering in proportion to the frequency with which they have been repeated together in experience; Feeling, the subjective side of molecular disintegration in a disturbed nerve centre; Will, the nascent excitation rising into actual excitation.

Now so far from this being mere words, however

* *Principles of Psychology.*

strongly it wears the appearance, we accept it, but only as a most fractional description of the actual, and owes its cogency, however elaborated, to its recognizing faithfully the physical side of psychical phenomena. The truly subjective or mental side involving Feeling, Intellect, Will, is unknown, and the physical description which they are receiving by modern philosophers, is about as complete as the metaphysical description of physical phenomena which older philosophers have given us.

Because a psychical operation is a hesitating halting one, how does this exalt its nature? When the same act comes to be more efficiently performed, because the physical side concerned is consolidated, how does this lower its nature? The number of related states included, would in each instance be the same. Again, the simplest psychical acts can be performed with the higher faculties; a movement usually accomplished by reflex action, can experimentally be gone through with feeling, thinking, willing. If it be said the reflex act involved the spinal cord only, the conscious act the brain, it must still be confessed that *something more* was involved than mere nervous action, in those states of the subjective consciousness; and this something which made nervous structures and activities its instruments, is not included in their description.

But has not this something been evolved in nervous evolution? Yes, certainly, but just as no description of physical phenomena includes a description of the "Mysterious Power" (p. 152), called life, which has been concomitantly evolved, it must in-

clude still less of the more mysterious power called nervous or psychical, and less still of the most mysterious power called Mind.

It would help to advance our knowledge, in the first place, by recognizing our ignorance; if we restricted psychology to nervous changes which do not involve the subjective consciousness, calling these psychical changes proper; while under mind should come the indefinite notions, concerning feeling, intellect, will, as the only description of the mysterious being dwelling in a tabernacle of flesh which is the last and greatest outcome of evolution.

Now we find a striking likeness between the indefinite knowledge revealed of the Persons of the Trinity, and our indefinite knowledge of the three fundamental powers of mind.

Volition is principally spoken of the First Person, Matt. vii. 21.; xii. 50.; xviii. 14.; Mark iii. 35.; John iv. 34.; v. 30.; vi. 39.; Rom. viii. 27., &c., &c. *Intellect* of the Second Person, Prov. viii. 14—36; Isa. ix. 6.; (Lit. "Wonderful, Counsellor, The Mighty God, Father of the everlasting ages") xi. 2.; John i. 1—14.; v. 22.; Matt. xi. 19.; xii. 18, 20.; Luke xi. 49.; 1 Cor. i. 24, 30.; Col. ii. 3.; 1 Tim. i. 17.; Heb. i. 8, 9.; Jude 25.; Rev. xix. 13. &c., &c. *Feeling* of the Third Person, John xiv. 16.; Acts ii. 13—17.; Rom. v. 5.; viii. 26.; xiv. 17.; xv. 13.; Gal. v. 22, 23.; 1 Thess. i. 6. &c., &c. The intercession of the Second and Third Persons with the First, is *akin* to the operation of the intellect and feelings with the will. The Second Person intercedes for us by presenting an equivalent life given for the life lost by

sin. The Third Person intercedes "for us with groanings which cannot be uttered." Men intercede with each other through the intellect and feelings. The Holy Spirit intercedes with the will of man, Gen. vi. 3.; Acts vii. 51.; 2 Peter i. 21.; its operation is compared with the operation of the feelings, Rom. viii. 5, 6. The Infinite Spirit is the Power of God, the finite spirit (the feelings) the power of the mind, the Infinite Spirit is co-extensive with all infinity, the finite spirit with the whole human mind. They are compared, 1 Cor. ii. 11. The First Person sends the Second and Third but is never sent, gives authority and life but is never given to. They are represented oftenest, but not always as not doing their own will or speaking their own words, but doing the will and speaking the words of the Father. The Holy Spirit proceeds from the First and Second Persons: in the human mind action certainly proceeds from the will and takes power also from the intellect, and the energy which causes the nascent excitation of nervous tracts oftenest proceeds from the will. The Second and Third Persons can become independent sources of activity: the intellect and the feelings can become sources of activity independent of the Will.* When the Second Person was personally present on the earth, and received all authority from the First, Matt. xi. 27.; John iii. 35.; v. 27. and the Spirit without measure, John i. 32.; iii. 34.; then was fulfilled that wonderful Scripture:—"In Him dwelleth all the fulness of the Godhead bodily," and thus He now reigns, Matt. xxviii. 18.; and

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"must reign till He hath put all enemies under His feet," 1 Cor. xv. 25.; then He will deliver up the Kingdom to God and the Father, v. 24.; "that God may be all in all," v. 28. Although it would be impious to separate any of the Persons from being God, or Lord, Almighty, yet in a particular sense the Second Person is now The Almighty, and the thoughts or words which separate Jesus Christ from being very God, or class Him as a created being, however exalted or Divine, are fatally blasphemous.

Let it be clearly understood what we have been seeking to teach above. "If the forces displayed by matter," says Mr. Spencer, "are cognisable only under the shape of those equivalent amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and that so is justified the spiritualistic conception of the external world as consisting of something essentially identical with what we call mind. Manifestly, the establishment of correlation and equivalence between the forces of the outer and the inner worlds, may be used to assimilate either to the other; according as we set out with one or other term. But he who rightly interprets the doctrine contained in this work, will see that neither of these terms can be taken as ultimate. He will see that though the relation of subject and object renders it necessary to use these two antithetical conceptions of spirit and matter; the one is no less than the other, to be regarded as but a sign of the unknown reality which underlies both." As it is only a deepening of

the darkness to speak of an unknown reality underlying spirit *i.e.* an unknown, under-lying an unknown, in the present state of our knowledge it must be wiser simply to look upon the symbol, spirit, as standing for that unknown reality, and it must be wiser also not to be too decided about the known and the unknown. We perceive that it would have been foolish for the creature in any epoch to have looked upon the states of consciousness which possessed it as ultimate and conclusive; manifestly its wisdom would always have consisted in looking forward for light and more light. Unless then we have succeeded in convincing ourselves, that the mighty process which has been ever unveiling existence has finished its course, it must also be the wisdom of the human creature to look onward to further revelations. Again this evolution of knowledge has not with each advance been an undoing of the past, but an adding from the future giving a treasure of wisdom ever new and old. We cannot dispense with the primordial consciousness of resistance of the protozoon, nor with the primitive consciousness of an invisible power of the geologic man, nor even with the more advanced consciousness of the philosopher, that existence out of mind may be analogous to existence in mind. *A priori* the question must sooner or later arise, Has existence out of mind aught analogous to "those fundamental and defining attributes—those powers or functions, which, being present, constitute mind, and in whose absence we do not apply the name? They are Feeling, Volition, and Intellect; these may vary in degree to an indefinite extent,

but in some degree they must be conjoined in every thing that we call mind.”*

Turning to “the revelations of scripture, we learn that things and their forces as seen and experienced, are but temporal and transient, that the present environment of man is but the womb of a creature, in which it came forth ages ago, and has ever been advancing to maturity, and which shall be destroyed with all imperfect fruit of the same. That the ripening spiritual consciousness of man, is of that invisible environment, which shall persist eternally. But the invisible eternal environment, is not beginning to be now, anymore than the world begins to be, when a child is being born into it; but is from everlasting to everlasting. In these eternal ages the universe has conceived, the time of her travail is now, but her sons have barely yet seen the light. Our states of consciousness are doubtless as inadequate to represent the invisible eternal things, as the state of consciousness of the child *in utero*, to represent the unseen world to which it is hastening, but, however, indefinite and nebulous the consciousness is in either case, it is not untruthful, and developes not by undoing that which has been, but by building thereon as a sure foundation and recognizing it ever.

In the light of revelation we understand the creature is growing into the image of the Creator; by the same light aided by the doctrine of evolution, we learn that the creature is ever growing more mental, the simple inference is parallel to the deduction of the philosopher that existence without us, even of God,

* *Mental and Moral Science.* Prof. Bain.

is analogous to existence within us. The mind of man is exalted, by reason of its co-ordinate order, in differentiation and integration, and this and every truth, force us to believe of infinite Being an infinitely co-ordinate order; the science of mind reveals its fundamental order to be triune; the scriptures reveal infinite Being to be triune, in which the differentiation and integration are Absolute. A comparison of the words of scripture and science shows, that the scriptural image of each *Person* of the Godhead, corresponds to the scientific image of each *Personality* of the mind of man.

The above teachings suggest to us a double duty, first, to accept with all humility this indefinite knowledge of God, and second, remembering that in a figure we are still *in utero*, we must not appear to be wise beyond the revelations of Scripture and science.

That man has been given those God-like attributes, to however finite and indefinite a degree, carries with it the truth from which we set out, namely, that the creature has truly been gifted with independence; if it were not so, Will and Intellect and Feeling would be superfluous and without significance.

There is one argument in favor of the independence which is unanswerable. The system of philosophy postulates "an unknowable power; the existence of knowable likenesses and differences among the manifestations of that power; and a resulting segregation of the manifestations into those of subject and object."

The objective manifestations are absolutely characterised, by perfect truthfulness in succession and

progressive effects, throughout all their transformations, and the general law of transformation and equivalence holds of the forces we class as vital and mental.”* And “uniformity of sequences admitted to prevail in the physical world is held to exist in the mental world.”† Now at the outset, if the above statements be accepted, according to the ideas of their writers, the doctrine of evolution of life and of mind is sheer nonsense. What is the significance of internal changes, having to be adjusted to external changes? simply because they are not adjusted at first, *i.e.* the terms of the law of transformation and equivalence are not fulfilled by them. The very existence of a group of internal changes, having antecedents within itself, and indifferently in equilibrium with external changes, and dependent for its equilibration on its own changes, however much they may be derived, is a proof of the independence of the group. But contemplate the dimensions of the argument. For millions and millions of years the creature has been undergoing a continuance and progressive adjustment to external changes, and to day, it is not merely sometimes false to impressions received, but is the author of untruthful and illegitimate combinations never found in the objective manifestations. Mark the significance: it has never experienced a single illegitimate group of changes from without, and yet is able to forge numberless such groups from within!

Mr. Spencer's law of association, and Prof. Bain's law of contiguous adhesion, are continually being sin-

* Herbert Spencer.

† Prof. Bain.

ned against ; and the wildest combinations, contrary to all associations and adhesions, are events of momentary occurrence. Take the following as an illustration in the very subject itself.

"The life must become higher," says Mr. Spencer, "and the happiness greater—must do so because the inner relations are determined by the outer. But were the inner relations partly determined by some other agency, the harmony at any moment existing would be disturbed, and the advance to a higher harmony impeded." Such is Mr. Spencer's experience of men and their ways ; and women, and theirs ; no harmony disturbed—no progress impeded. Now what is the significance of the iniquity which abounds in multitudinous harmonies disturbed, and in advancement impeded ? Want of conformity to the ordinances of the universe, which means the power not to conform, and implies independence. It is manifest that it is a dependent independence, (but that is still a very real one) and therefore the laws not conformed to, seek their fulfilment in another way and ultimately find it.

The automacity of reflex action and instinct comes nearer to the direct operation of physical law, hence in environment with which the internal relations are in equilibrium, and organized to these functions, the appropriate action is always performed, but in a similar environment with a similar creature, if we put the reins into the hands of the subjective consciousness, more or less failure would result though the life and happiness of the creature would be exalted.

In a universe where all is ordered according to infinite power, knowledge and goodness, is the existence of an independent being with finite power, knowledge and goodness, thinkable: manifestly it is not thinkable, *unless* under two conditions; first it may exist by surrounding it with an environment with which its finite powers are in equilibrium, which is practically not fulfilling the terms of our proposition, *or* by endowing it with *obedience* to a Being all-powerful, all-knowing, all-good. The young of most animals exist only in their weakness, through obedience to their stronger and wiser progenitors. For a child to leave London and visit the Vienna exhibition is not thinkable, yet with a father the child loves and obeys, the visit may be made with the utmost pleasure, and other things being equal, the more perfect the obedience, the larger the liberty and independence permitted the child. At all former places in this work and on the right hand and on the left, it was unanimously taught that obedience was required for the being and well-being of man, and it is manifest that obedience is not reconcilable with well-being unless the creature loves to obey. What is the meaning of the reiterated argument about free-will which says "I know that my will is free? since I can do or forbear as I choose;" certainly not that the will is free in the absurd sense intended, but that there is no consciousness of restraint in doing or forbearing, that the mind is as one to feel, to think, and to do. Yet to disobey the law of liberty and life, is but to obey the law of sin and death, to disobey the Lord of Life, is still but to fall into the hands of the

living God. But the power to disobey and to die, evidences the independence of the creature; for it is not the will of God that any should come short of eternal life. So the goal of evolution contains this also, perfect obedience unto life, and the mighty process has been also an endowing of the creature with *that obedience* which its *necessary finiteness absolutely* demands, and this endowing has come to pass, by influences affecting the individuals directly through their functions, or indirectly through the aggregate of individuals, by excluding from life the disobedient units, *i.e.* through direct and indirect equilibration. Here again we reach the chief difficulty before referred to, the reign of indirect equilibration, the penal punishment of the disobedient. And again the only apparent answer is the gift of independence; which a creature must have to be at all, but which so limits its powers that it is unable to respond directly to many influences, until it has attained to a degree of development beyond the human race of to-day. Under direct equilibration there is often pain and punishment, though generally infinitely less than happens with the indirect process; we little know the suffering and death each feeling in which we luxuriate, cost our ancestry, yet through this alone have we come to differ from a cabbage. "The God of love has permitted us to accomplish most of the suffering by proxy in our ancestry, besides an even larger share which He bore Himself.

To present with moderate adequateness the elements of the above statements, it would be necessary to re-adjust without curtailing the matter, the sub-

stance of an ordinary psychology, or mental and moral science; so we must return to the main interpretation in its undiluted but less convincing shape. We learned emphatically that no degree of development of which any creature is susceptible could enable it to perform the appropriate action under all circumstances, viz. to adjust directly and efficiently amid the mutations of an environment practically infinite. At that period when this truth under a variety of forms arose in the consciousness of man, he became conscious also of a Being all-powerful, and to Him he cried in adversity. Now how was this infinite Being to help the finite being, without destroying the finite being's individuality or independence? Manifestly by influencing his will through his feelings and intellect, even according to the constitution of his nature; which of course includes not enslaving the will either by impassioned emotion or fixed idea. The help of the Infinite must therefore come to the finite in finite units, under the form of feelings or ideas. Now obviously, Words offer an important way of fulfilling these conditions, a unit of feeling or an idea can be symbolised in words and presented to the consciousness of man, and there, under the form of feeling or thought, influence his conduct. But words even the same words have very different values, according to the speaker; therefore, before the Words of God can have power with man, they must be definitely connected with God, which can only be accomplished by His definitely manifesting Himself.

A little reflection will show the great difficulty at which we have arrived.

We have found it to be a truth of the highest certainty, that perfect equilibration was required for man's being and well-being; but that perfect equilibration was wholly impossible; that, for the same perfect obedience to the ordinances of the Universal Power was necessary, but this we found as impossible. These impossibilities were removed by the revelation of God as a personal being, rendering personal aid; but in this we encounter a seeming impossibility as great as any other before mentioned. The belief in an invisible God is comparatively easy; its universality and persistence evidence this, and its worthlessness except as a link to further revelation is manifest; it can serve the purpose of a sentimental religion and in common with any æsthetic subject, may profitably occupy the mind for five minutes on an occasion. It forms a religion also on which most people are agreed; its width and generality leave little room for any difference.

But with the definite revelation of God as a visible Person, a host of difficulties arise; like any new great change in the environment of the creature from the first, it brings the possibility of terrible consequences. How was any man to know distinctly, that the person manifested was God? He might be the chief among ten thousand and they altogether lovely, but for man this could only be a nine days wonder; no effort of the human mind could connect the visible person, with the invisible and infinite God. Not that man was indisposed to accept a visible form

for his god; his faith extended even to a manufactured one. But this is only another form of the difficulty attending the manifestation: so long as God was wholly invisible there could be no error of this kind, but with His manifestations arose the possibility not only of disbelieving Him to be God, but also of believing other persons and things to be God.

A priori it might be supposed that if God were to manifest Himself there could be no doubt about it, but this is a grave mistake. At present this would be true with Christians but remember that we are in the possession of over six thousand years of education, having this as its central aim. If the Lord came tomorrow in the clouds of heaven, with great glory, even the infidel among us would be convinced. But why? Because there would rush to his mind with power what to the Christian would be with wild raptures, all that he had heard of the God of Abraham of Isaac and of Jacob, and of the revelation of Jesus Christ; and this coming of the Lord, not only grand in itself, but cohering absolutely with His Word, would command immediate assent. Now suppose we were not in the possession of this adapting education, Would the coming of our Lord be any different to us, than the visit of one of Her Majesty's ships to the savages of an oceanic island? who marvel beyond measure for the first few hours and then make arrangements to club and roast their visitors for dinner! The finite mind of man, readily oscillates between its extremes and they are not far removed. The men who are ready to sacrifice to Paul and Barnabas to-day, are equally ready to stone them to-

morrow. Among the things which savages wonder at when they receive a visit from a true Christian ship, is the kindness shown them, to them it is inexplicable and as likely to produce evil as good. The first coming of our Lord is in illustration of the above truths; it behoved Him because of us then to come by mysterious incarnation, but it would just have been the same had He come in the clouds of Heaven. These were His words, "You have both seen and hated Me and My Father." And if He came the second time in any but a terrible form, the present generation would discover that He was a transgressor of their law and would seek His destruction! "He that hath seen Me hath seen the Father," viz. a meek and gentle Being, and manifestly, men are not yet fitted for converse with such a Being; and it will only become possible after they have learned Him as the Great and Terrible God!

We shall now proceed with the interpretation.

The analogy of Scripture leads us to suppose that we may take the post-adamic genesis of religion, as in part an image of the pre-adamic genesis. Let us connect Genesis ix. 1—3., with Chap. i. 28, 29., the words being similar, and look upon geologic man as similar to historic man, except in what the words of Chap. ix. 5. recognises, namely, that in the geologic man there was an absence of that demonic element, which John Stuart Mill, approvingly quoting Goethe, finds in man, giving rise to malevolent tendencies. We do not say there was absence of violence or blood-shedding, but that there was very little; they were probably a simple people. Next we

desire hypothetically to interpret Adam, by Abram, Chap. xii. 1., and look upon Chap. ii. 7., as emphatically recognising in the first place that the Lord had formed man of the dust of the ground, since each promotion man receives, it becomes all the more necessary to keep his origin and what he is, clearly in view. The man was then given something more than the men of the first Chapter had received, and he became a "living soul" a "living self," *Kalisch*, a "speaking spirit," *the Onkelos*. We believe that in answer to the cry of man to God, the Lord manifested Himself to Adam, and conferred on him the gift of the Holy Ghost, by which he became truly alive, "a living soul." 1 Cor. xv. 45. And now that the converse of God with man was to be, not entirely according to the conditioned modes of the universe, but a personal converse as well; we may expect personal acts of God, which appear to us at least, not according to law but only in appearance. Now the difficulty spoken of above arises, how was Adam definitely to connect the Person speaking to him with the Mighty God? Obviously it was impossible at first, though the man was doubtless willing to believe anything at the first experience; the Scriptures seem to indicate how it became possible. Evolution had fitted man for the revelation, he was conscious of an almighty being, he had even cried unto him for help, believed Him to be the Maker of what he saw around him. Adam was therefore in possession of a link on which to build the revelation. The man is spoken of as made before the garden of Eden was planted, and the district, be it observed, in

which it was planted was rainless, without a herb, without a man, verse 5. And then we read: "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground.....made to grow every tree that is pleasant to the sight, and good for food." Now this must have happened before the very eyes of Adam, and at the word of Him who declared Himself to be God. And the man could not help connecting his *a priori* faith, with the *a posteriori* realization of it, that this indeed was none other than God Himself.

The works of the Lord, in the days when He humbled Himself and took the form of a servant, had a similar aim that they might believe on Him—"that ye might believe that I am (He). "If ye do not believe that I am (He) ye shall die in your sins."

When Adam was placed in the paradise of God, which he knew was made for him "out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them," and then a further and far more persuasive work was wrought in his knowing, namely, the forming of Eve; which we believe happened literally just as it is told. It was the work of the God of love, and who can estimate the happiness that has flowed from the institution thus founded and guarded, and of which this is the chief corner-stone?

True men of science will be the last to object to this interpretation, as Prof. Huxley has said of miracles it is only a question of evidence; whether God works

according to conditioned ways, which to us are partly discernable and to which we give names ; or whether He works where no conditioned ways are discernable, the ever working of the same God is to us inscrutable. Though we may well esteem it a noble work which, in ten thousand homes, has thrown a veil of sanctity and sacred power over the married state of man.

Thus began what we call the CONVERSE OF THE LORD WITH MAN, dim and mutilated echoes of which, compose the substances of the myths and wild stories of the nations. Adam was the *immortal variety* of our race ; in choosing him *we* were chosen for immortality ; had another been chosen we would never have seen the light. The Paradise was a fit environment for such a being and for such a converse, the peace and pleasure of which, the poets have never yet adequately sung. *Jehovah shammah*, The Lord was there, and well known even to His footstep. We take the passage literally, besides believing it to be so ; such is the only way to dissociate religion from humbug. He who humbles himself to behold the things that are in Heaven, did not assume a form of air to frighten Adam in Eden.

Now contemplate the vast event. For millions and millions of years, amid the shiftings of seas and lands, when the mountains were brought forth and the strong foundations of a world established, the creature had been drawing near to the presence of the Lord, each step nearer throughout those ages untold, was scrutinized and every imperfection crucified and slain, not even a mistake or a blunder

pardoned, the blood of every erring one, the blood of every imperfect and unfit individual, was shed upon the earth to its sure destruction. And now the mighty travail of the universe was ended, and the presence of the Great and Terrible God, by whose word alone the universe and its unchanging ordinances were, was reached ; and behold Him, a meek and gentle Being, conversing with Adam as a man with his friend, becoming Himself his teacher (ch. 2. 19), and henceforth evolution was to proceed by direct equilibration alone, there was to be no more death, neither sorrow nor crying, neither any more pain.

In regard to the man and his wife, we believe that physically, they were perfect, with minds developing rapidly in the same direction, that they were not in the possession of that "cuteness" which distinguishes some savages and more men in modern times, with which much mind is wholly incompatible. In their personal beauty, of them in a peculiar sense it could be said, "That they were naked," for nakedness is intense in proportion to the excellence of form. The uncouth shape of the savage, clothes him when he is without a rag, even ill-formed whites have little need to be covered ; but the form of matchless symmetry, the nearer image of the living God, requires veiling in the knowledge of good and evil even from itself. The immortality of their bodies, was secured by the fruit of the tree of life. If we accept Dr. Beale's discoveries this is scientifically explicable. The body decays and dies from the waste of that power, the *bios* which being added to protoplasm constitutes the

living matter ; the protoplasm is continually renewed in our food, the *bios* never. We enter life with a fixed amount which is being consumed until death ; according to the physico-chemical theory of life the (ageing and death of man is wholly inexplicable). The fruit of the tree of life supplied this principle, the molecular life of the body ; and while they continued to eat of it, they could never die.

From the teachings of millions of years of evolution, from the unanimous voice of all true science and philosophy, we would *a priori* expect that the further evolution of man would consist in teaching him obedience to the word of the Lord.

We have seen that his existence depended upon such obedience (p. 215) and that if the Lord influenced him in any other way, it would amount to uncreating the man, by destroying his individuality.

There are but two ways in which man can be influenced without destroying his individuality. First, the gift of the Holy Spirit, to witness with or against each feeling, thought, volition. Such an influence may be illustrated by the advisings of a friend, who however has to use the medium of words, though looks, smiles, kisses, tears, are sometimes more persuading. The Holy Spirit is the bosom friend, but the most easily resisted of any, for strong is the word of the Lord against destroying the liberty of the creature. Second, the word spoken or written in which feelings, thoughts, actions, can be symbolised and made incident in the mind of man.

Now observe, the state of Adam. He knew the Lord to be God, the mighty external works, and the gentle

internal Witness, made that certain; but he did not know that his being and well-being depended upon his implicit obedience to the Lord, that misery and sundry kinds of death came of disobedience, and this far more difficult knowledge must needs be taught him, for his environment meant more than the peace of Eden, and Eden itself was one day to pass away (p. 124). Therefore the man's direct tuition began by giving him the Word of the Lord, whereby he was to walk; and manifestly the only possible way of making possible pains which have never been experienced, incident in mind, is in the form of words. The word was given him accordingly, of the simplest nature to begin with, and having to do with his daily doings and desirings. What further shape they would have assumed in the direct equilibration none can say, for that was soon interrupted by the fall. The circumstances of Paradise were also partially anticipatory of the fall, as shall appear in the next chapter.

The tree of knowledge of good and evil we believe was only an ordinary tree. The consequences being correlated with its fruit by the will of God, it teaches us, that there was nothing in the nature of itself to cause good or evil, but that they flow exclusively from obedience or disobedience to the will of God.

CHAPTER XII.

ADAMIC DISPENSATION. THE ORIGIN OF EVIL AND
FALL OF MAN.

A study of the doctrine of evolution leads to many general ideas concerning life and beings alive, and among other aspects in which we may view the genesis of the human creature, is that in regard to the ceaseless widening of its environment. At first as a homogeneous protozoon with homogeneous surroundings there was practically none, and since the whole story of its development has been, from a beginning a continuously increasing range until now even the world itself is found to be too small; and regarding the many worlds scattered throughout the vast ocean of æther-crowded space, and believing (it would be madness not to believe) that the mighty process of evolution still continues we expect of a surety that the next great advance shall achieve the range of many worlds.

Again considering the vastness of space beyond us, and the eternal ages and changes which have happened before us, we cannot help believing that there must be beings somewhere beyond and above us, which have the range of many worlds. The universe may have conceived before, according to Mr. Spencer must have, and brought forth. Where are her sons? surely not destroyed, for even the present

harvest shall live though it came forth under the most adverse circumstances.

The above thoughts might well have occupied the mind of man if he had never received any revelation. How much certainty do such conjectures have? when we are put into possession of the distinct record, of beings that have the range of many worlds, and of their visits to our world, and though their visits may have been few and far between it is only commensurate with the degree of being and the vastness of the environment; few and far between have been the white man's visit to certain islands in the Pacific Ocean, yet like the dwellers on those islands, we dwellers on this island in the æthereal ocean, have the tradition and record of the visits of men still whiter than ourselves!

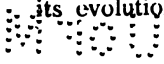
Considering then that there is not a shadow of an improbability about the existence of such beings, when the word of revelation even the Word of God tells us of their existence we feel bound to believe it. And when it goes on to tell us that some of these beings disobey God, and lie, hate, and hurt, it tells us what is alas too thinkable, we have no experience of its ever being otherwise, it would be wholly gratuitous to think otherwise; a thing of sentiment but not of sober reason. And Adam's environment includes a possible visit from these beings, bad as well as good. Has Scripture told us aught of these beings? How came they to disobey even in the very heavens? We shall endeavour to write thoughts that have been running through our own mind on the subject.

What is the meaning of finite being whether in a protozoon or an arch-angel? It means being gifted with independent powers. If it had not been gifted with independent powers, then its existence as a finite being, or a creature, could never have appeared. We recognise its existence solely by the unlikeness which it presents to the universal uniformity which surrounds it, and this unlikeness consists in its exhibiting powers or activities in concord or discord with the surrounding universal uniformity; and if the being did not possess the internal independence, there would be no need to adjust it to external existence, no need to speak of the continued existence of the being as possible, only when *it* balances external changes with corresponding internal changes; and the fact of its failing sometimes to balance them, is wholly without parallel in existence beyond finite being, an arch-angel may fail to balance them, a stone never. Every definition of life, every science of life, implies the independence of the being alive, and its disavowal is but a mania of modern materialists. There is a truth underlying this disavowal which Scripture recognises. The Bible has taught for ages, as distinctly as the infidel teaches to-day, that it is the Universal Power—God which worketh all in all, but this is reconcilable with the independence of the creature, when we reflect that in the first place the independent power is given of God, and the instant it is given to the creation of a finite independent existence, demand is made upon it, to fulfil the law of God by balancing external changes with corresponding internal changes of its own. If

it fail to balance the external changes even by a little, they equilibrate themselves by depriving the creature of a portion of its life, which is attended with pain, and this pain becomes the principal factor in enabling the creature to respond efficiently when a similar demand is made again. The life or power in a wrong response, the creature puts in antagonism to the Power, is carried from the creature. When the failure is repeated, or attains a certain proportion, the whole life is forfeited. In other words, if the creature fail to fulfil the equilibrium through obedience, the ordinances of the universe accomplish it in its destruction; in the words of Scripture "every transgression and disobedience received a just recompense of reward." Now since perfect equilibrium is ever being attained one way or another, the ever-working of the one Universal Power—Elohim, is ever being fulfilled.

It is obvious then that the eternal order of Infinite Being is fulfilled, whether the creature live or whether the creature die, or as it is sometimes said, "If you do not glorify God by your life, He will be glorified by your destruction;" and this highly unpalatable doctrine is sworn to, by all science as well as by all scripture.

That the creature may live it is absolutely demanded that the eternal order of the Infinite shall be fulfilled, and it is manifest that no finite being however exalted, can fulfil it. How then does life become possible? By conferring on the creature the attributes of Infinite Being, and the whole course of its evolution has been a fitting of the creature to



receive such. Let us see how this becomes possible without introducing other difficulties.

The evolution of the creature is divided into Natural, Religious, and Spiritual; under natural evolution, the powers of the creature are developed to the utmost, adjusted and co-ordinated to a relative correspondence with the ordinance of the universe, or natural law, and include the physical evolution of life and mind. Genesis of religion succeeds to this, the creature becomes conscious of an Infinite Being connects the whole cosmos with Him, as its maker and upholder, and in times of peril, suffering, and death, calls unto Him for help. The Infinite Being answers by revealing Himself as Jehovah, the Lord, when the spiritual evolution begins.

Now it will be seen that the creature existed from the first, by being divinely aided. It was given existence in an environment *conditioned* to its finite powers without which it could not have existed for a moment. The return of the environment to a state akin to the eternal order, was the means whereby the creature was *developed* to receive impressions of that order. This leads the creature to the presence of the Lord, the sole source and fountain of all order, and henceforth existence is secured by direct implicit *obedience* to Him who is all-powerful, all-knowing, all-good, and then the natural environment passes away for ever.

The obedience which is absolutely required for the being and well-being of the creature, is thus divided into indirect, and direct, *i.e.* obedience to the ordinances of the universe, which exist only by "Every

word that proceedeth out of the mouth of God," and obedience to the Lord from Whom all existence and order proceed. The evolution of the creature runs thus: developed to a relative knowledge of the eternal order of existence, it connects this order with an Almighty Being; receives the revelation of the Lord, as this Almighty Being; connects by faith the Lord with this Being. Now the creature is constituted primarily not of bone and flesh, and blood, which are ephemeral, but of feeling* which is the subjective or spiritual side of its present existence, but really its essential existence.

Hence, as it is said, God is a spirit, it is true also that man is a spirit; since the independence which gives living existence, allows of the creature acting in every possible way, and since the dependence demands that it shall act only in such and such ways, under the penalty of death, whether under the form of pain or destruction; throughout evolution its nature was co-ordinated to avoid the ways of misery and death, and pursue the ways of happiness and life. Thus its independence is exhibited by the distinct consciousness of being able to walk to the left hand or to the right, and its dependence exhibited by the distinct consciousness, if I walk to the left I shall die, if to the right I shall live. Hence the creature has to choose life, that it may live. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:

* Feelings properly include the physical side, as well as the subjective side, but they are partly spiritual, and the higher emotions become more and more spiritual.

therefore choose life, that thou and thy seed may live.”

It is manifest that the dependence must needs be, because the being is finite, and for a similar reason the right acts because of their being involved in infinite things, cannot always appear to be the reasonable ones; may often wear the opposite appearance, but ought to be adequately justified to the creature by the knowledge, that it is the Will of God and therefore holy, just, and true. And this is the goal of all evolution of being, to observe order, to do and to avoid doing, not because of any order in *itself*, but because of the Will of God; of course this is a truism if once it be admitted that God is a Personal Being.

This absolute obedience to a personal being in our image and likeness has another important side, a man may do the Will of God from his youth and reap the blessings, but he is in daily danger of being knocked on the head, or otherwise deprived of being, and well-being, by his neighbour. In short so much misery flows from man's inhumanity to man, that nothing short of some transcendent means could achieve the being, and well-being, of the creature. When man therefore has learned that this meek and gentle Being is none other than the great and terrible God, who will by no means clear the guilty; when he turns to his fellow man he sees the image of God, is required by the Word of God to recognise it as such, and to love him as himself.

Think for a moment of the height and depth of these words. “I [The Lord] was an hungered and ye gave Me meat: I was thirsty and ye gave Me drink: I was a stranger and ye took Me in: Naked

and ye clothed Me: I was sick and ye visited Me: I was in prison and ye came unto Me. Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren you have done it unto Me."

What is all philosophy has ever imagined, or poetry sung, compared with this idea? "The mighty God"! so near to every one of us. "Reverence that ragged creature on the street for My sake," the great and terrible God that inhabiteth eternity: you would not do it for hers nor your own.

In one sense our obedience or disobedience is nothing to the Lord, but it is everything to us; men will not let their fellow men be, and be happy, the Lord comes amongst us as one of us, and identifies each act done for or against a fellow man, as done for or against Himself. If men refuse to hearken to such an argument as this in favour of behaving themselves, their eternal destruction cannot be wondered at.

The sole object of teaching men to obey an ordinance of the universe, is that they may learn to connect the ordinance with God, to know that it exists only through the Will of God, and therefore to learn to obey Him. Even if the creature possessed a complete knowledge of the entire physical universe with all its laws, it would only benefit him temporarily. For according to the Scriptures the universe is but a passing expression of God, and it shall pass and another take its place; it is not improbable that the present state of things persists so long only because of the infirmities of the creature, and that in the

eternal order changes as vast as from one state of universal order to another, and different state, succeed each other more rapidly, so there can be no refuge but with Him Who humbles Himself to be with us. Since the very existence of the creature must needs carry with it the possibility of performing disobedient acts, the aim of its evolution is to enable it to recognise these acts and not to do them. A knowledge of such acts involves a knowledge of their consequences, and such knowledge is impossible without their being experienced in some way, and for the purpose of action, especially since the consequences are the most serious possible; the knowledge must be of the most vivid and certain kind, and therefore to be gained only through the most vivid and convincing experience.

We have seen that it is in the nature of a disobedient act to be adverse or in antagonism to the order of the universe, and that it has as a consequence the loss of life altogether, or in part, and this minishing* of life is specially characterized by being attended with *pain*, and pain is especially remarkable for its deterring qualities. Manifestly, the existence of a dependent finite power, is only thinkable in its not putting itself in antagonism to the independent infinite Power, and to secure this, the every initiation of such antagonism, must be correlated in the strongest way, with some dread aversion of which pain is the ever present substantia. This function of pain comes into prominence when in the highest development of mind, the activities of the creature involve

* Prof. Bain.

the states of the subjective consciousness, and we hold that this involving of the states of the subjective consciousness, at first, indeed, incidental and of little import, is significant of the advancing differentiation of the soul from the body; and of the psychical operations being handed over from organized nervous matter to unorganized spirit. And although the appearance of physical law must cling to the phenomena of mind while the spirit is in the body, it is false to describe it solely in terms of matter.

It is not in the higher mental operations alone, that this transfer of power is manifest, but in the lowest. It is admitted that the lowest psychical acts are those relating to the taking of food. Now in the lower animals there is a comparative absence of griefs of all kinds, following wrong appropriation of nourishment, because the wrong appropriation seldom happens, and this, because the psychical acts concerned are organised, and therefore, have the perfection of physical operations. Now, if it were true as Mr. Spencer and Prof. Bain teach, that "the uniformity of sequence, admitted to prevail in the physical world, is in the mental world, although the terms of the sequence are of a different character, as involving states of the subjective consciousness;" and also that the law of transformation and equivalence holds good; then the involving of the states of the subjective consciousness could in no way diminish the efficiency of psychical acts, yet it is notorious that it does do so. The instinctive promptings and succeeding automatic actions, which almost compose the whole psychical phenomena of the lower animals,

constitute but a part of pure mental phenomena; are often found in antagonism to the higher mental states, and are over-ruled in their promptings, often when they speak the truth. Even purely reflex activities that have been beneficently placed beyond the domain of the Will, as the motion of the heart and bowels, are found not to be so absolutely, for practice has enabled individuals to control their movements by a voluntary effort. We find men making mistakes where the lower animals never make them, although the number of states involved are not any more, *i.e.* the complexity is the same in each case.

What is the verity which underlies the individual experience Hypothesis? against which Mr. Spencer is partially right in exclaiming, Why has the human creature to re-establish a connection in mind which was firmly established in its ancestry and which is nearly as firmly *transmitted in the lower animals*? What is the significance of this difference, transcending all differences, which separate man from the beasts? Evidently the *connection* involves something more than "certain nerves arranged in a certain way," for this is common to them both; and to imagine a different law of inheritance in these structures in biology, would be akin to imagining the moon taking a header next week into the sun in astronomy!

It is a universal law, as certain as any having the support of all Scripture and science, that the preservation of the creature is only to be gained through much suffering and death. Each feeling

and emotion which warns us from the ways of misery and death, was laid and developed* in the sorrow, suffering, and blood-shedding of millions, age after age, with them as with us, it was ever true, "offence must needs come but woe to the creature by whom it cometh."

Now if we look along the evolution of finite being as we have described it, as natural, religious and spiritual, it will be seen that the most difficult link of all to forge is the last, viz, to connect the Deity as He has manifested Himself, with all orders of existence so as to command implicit obedience and insure perfect well-being. No effort of reason can do so, not even in the very heavens, *faith* and *faith* alone is the affection of mind which can compass it even in heaven. The necessary finiteness of the creature forbids it, and indirectly magnifies the difficulty; the being and well-being of the creature demands that an environment shall be conditioned for its sphere of activities of which, it must be in the possession of more or less knowledge, and amid the mighty changes of eternity the fundamental conditions must remain the same, or if they change, the transformations must be slow and uniform, and thus ever wear the appearance of law absolutely unchangable. Now we infer from scripture, and it has the support of philosophy, that for the Lord to behold us at all, He must humble Himself, and this necessary humbling of the Lord on the one hand, and the necessary exaltation of absolute law on the other, magnifies the difficulty of connecting them to the creature, and leads to a

* See *Principles of Psychology*.

scepticism which the famous vedic hymn may well illustrate.

“ Who knows the secret ? who proclaimed it here,
Whence, whence this manifold creation sprang ?
The Gods themselves came later into being—
Who knows from whence this great creation sprang ?
He from whom all this great creation came
Whether his will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.”

Sir W. Hamilton perceived, how impossible it was for human reason to discover the existence of God from the physical universe, and held that it rather argued against His existence. Herbert Spencer's lucubrations, are in the same direction, for while he continually asserts the existence of a universal Being, he emphatically denies Jehovah to be that Being, and he has not escaped from making the Unknowable simple universal force, which is but re-asserting materialism and denying the Deity. All infidelity and scepticism is in evidence of this truth which is the deepest of any.

We perceive, as not uncommonly happens in lesser things, the very goodness of the Lord, in conditioning an environment to the finiteness of the creature, wherein its being and well-being become possible, is an inevitable occasion of stumbling; in which goodness wounds itself, and finally becomes a spring of woe.

The scripture recognises that none can know the Lord but by supernatural teaching; the Holy Spirit as the still small voice, witnesseth with our faith and against our scepticism. The knowledge is not of

ourselves, and directly we begin to assert self in trying to comprehend the incomprehensible, the faith vanishes; and not because there is something radically wrong in our intelligence, but because we have put it to an illegitimate purpose of which the inevitable absurdities about the *Unknowable*, the *Universum*, the *Great Negation*, the *Alone*, etc., are abundantly in evidence. The scriptures put a marked difference between knowledge based on necessary credulity, and that which has the true elements of a clean heart and a right spirit within us: "Though they say, the Lord liveth; surely they swear falsely" (Jer. v. 2.,) and it is one among many of the strong internal indications of the whole truth of scripture, that the faith in which the Lord He is God, means far more than a religion as the heathen and world understand it. Surely the men who were equal to forging (as it is said) the faith of Israel, would have been satisfied to have seen it fulfilled to the letter, but they were not satisfied, *i.e.* the Lord was not. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of the assemblies, I cannot away with: it is iniquity even the solemn meeting." Isa. i. 11, 13. All of which applies in the strongest sense, to the host of religious, preaching, praying, punctilious people of the present day, "a form of godliness, but denying the power thereof," in which the infidel is

justified in perceiving nothing but sentiment, superstition, credulity, and hypocrisy.

Now, it is obvious, that the last great link which is to stand for all eternity, can be forged only when the presence of the Lord is reached; immediately or mediately He must needs manifest Himself, before He can be believed or disbelieved to be the Mighty God. And the only means whereby the connection can be established, is, as we have said, the definite knowledge of His putting specially in force the powers which the creature *a priori* had attributed to Him, and this is only effectual as the Fall of Angels and men illustrates, and science indirectly but certainly teaches; when it includes the awful experience, that to disobey the Lord, is to fall into the hands of God as a consuming fire, in every ordinance of heaven and earth ruling to their destruction. This may seem a hard doctrine, but remember, that is no argument against it, and the "hardness" has been so abundantly manifested throughout the evolution of the creature, and in the misery and wretchedness which abounds in our midst, and often because of things of which the sufferer is entirely innocent: that the truest judgment we can form on it, even *apart* from revelation, ought to make men tremble. Again, experience has shown this sentiment to be ninety-nine parts hypocrisy: the individuals who hold it have done nothing to alleviate the present sufferings of men except talk about it, while the thousands who are the true ministering angels among misery and wretchedness, believe in the penal punishment of the wicked. If philosophy has declared with reiterated

emphasis the impossibility of knowing God, and yet shows us that the indefinite consciousness of His existence was only attained through suffering and death untold, is it to be thought remarkable that a further and vaster revelation of Himself, should be attended with great consequences; and apart from this, since it is true that we have been made to differ from a cabbage, by the suffering endured for us and by us, if evolution has not done with us, we must expect more! And be it observed that one object of this suffering is to secure the independence which is required for true well-being. The suffering wrought for us and in us, has developed within us the power of unrestrained obedience, which is the ultimatum of development according to modern philosophy. Why can this man's obedience only be secured by the restraints of a gaol? Because he lacks within himself vividness of feeling to command that of his own self he shall obey the law, hence artificial means must needs be adopted. Now vivid feelings can only be developed through strong unlikenesses of experience which include great suffering. What is the object of prison discipline? It is to work *within* the individual mental restraints, so that the artificial ones may be removed, and the man set at liberty, and it is the nature of mental restraints, when rightly developed, not to be felt as restraints at all. In interpreting the origin of evil, it must be remembered that in our present knowledge, we can only at present arrive at part of the truth.

In the first place it is unthinkable, that evil should not be manifested once in an eternity of evolution.

If it has taken millions and millions of years, to establish the adjustment of internal existence to external existence, which the creature now possesses, in suffering and death untold, is it to be thought strange that the accomplishing of an adjustment which philosophy has indirectly shown to transcend all others, should be accompanied with great suffering and death? It could not be otherwise but that once in an eternity of evolution the consequences of disobedience to the person of God, should be manifested; that such disobedience may be done away for ever, that henceforth direct equilibration might reign alone.

In all things, that have to our mind specially to do with the ways of God, there is the pre-determining element which God alone can introduce. Before angels or men fell, their fall was known to Him, and so conditioned that not a sigh more than must needs be was to happen. If they will be deluded, it is said that it is God who chooses their delusion. This beneficent conditioning of inevitable evil must *a priori* wear to the finite being the appearance of God offering facilities for evil, and of being cruel to the disobedient. Why, says one, was the tree of knowledge of good and evil placed in paradise at all? Because, the answer is, the not placing it there, could not have prevented man from advancing finally to the knowledge of good and evil, and the longer that was delayed the more terrible the consequences, and the punishments *appear* great, because they are sufficient to accomplish once for all the equilibration of the creature.

We must suppose it true then, that the delusion of

the angels was chosen. Before the consequences of disobedience were experienced in the actual the only obstructives to disobeying were doubtless as in paradise, ideal. "In the day thou doest, thou shalt surely die." And to invite disobedience, there was the finite Intellect, to which as with us the wrong action would often appear the most reasonable, and the right one as often contrary to reason. To the Feelings and Will the fascination of power to perform without the experience, would grow stronger with every increase in might, and destroy the happiness of the being. Now of course the power of words depends upon the number and clearness of ideas associated, and the vividness of feeling they awaken, but before the experience of evil the above words contained nothing but vague and indefinite notions of possible ill; and as to feeling they would be almost emotionally blank. To the finite being, at length, the the only reason for not disobeying would be the Arbitrary Will of the meek and gentle Being who had humbled Himself to be amongst them. The very existence of the command which must needs be, denoted the imperfection which had not yet been done away, it was an external restraint not yet taken into the creature's being, and therefore hindered its happiness and liberty; and as commands eventually wither affection in us, doubtless they withered affection in the angels, and the dawn of evil was probably the diminished love of the arch-angel Lucifer.

There is a property of finite being common to all its degrees of might, which we should like to call zoophytic; consisting of mistaken notions about self

and surroundings. The zoophyte if it ever had any notions would probably view things zoophytically, against which there is no law, until the intemperate notion arose that all things were entirely and intrinsically zoophytic, and that even the "universum," for the first time in its existence became conscious as a zoophyte. One of the best illustrations, is the case of men of the highest scientific and philosophic attainments, teaching us that the ultimatum of the great process of evolution, is a shrewd sharp respectable party who pays his way, even to the shell they bury him in, and with the arrogance of a god instructing men of no life but this one, no world but this one, no being in the universe greater than himself! Blind to this beam of *excessive* anthropomorphism in his own eye, he is the accuser of his brother, who temperately believes in anthropomorphism and infinitely more besides.

The property is significant at once of the perfection and imperfection of finite being; endowed with gifts so great as to mistake itself for a god. Given, independent existence on the one hand, and an environment conditioned to its finite powers on the other, sooner or later the notion must come. "Is not this great Babylon, that I have built, by the might of my power and for the honour of my majesty"? and when the real Giver of all comes *practically* asking for less than man demands of his fellow man, and that only because the good of the creature requires it; "they say unto God, depart from us for we desire not the knowledge of Thy ways. What is the Almighty that

we should serve Him? and what profit should we have if we pray unto Him"?

As far as can be discerned in the scriptures, pride specially marked the fall of Satan, and from the same scriptures we learned that he has communicated his principles to his children in this world. Each form of wickedness, however refined, owes most to him, and taken together, they manifest what he is, and perhaps reveal the shapes they assumed in himself.

His first temptation of man was to make him doubt the consequences of disobedience, and was probably the first thought of ill he had himself. His next and crowning one was to doubt the Deity of the Lord which he must have done if the passage in the 14th chapter of Isaiah refers to him. This has been embodied in the world in two forms, first, in substituting other Deities for Jehovah, and secondly in substituting the conditioned order of the universe, the latter distinguishes modern infidelity. It may well be asked, How could the angels in heaven, ever doubt the Lord to be God? We reply, it was the delusion chosen for them, the elements of which lay in the fact that their being, and well-being, required an environment conditioned to their finite powers, as the sphere of their activities, that the Lord had to humble Himself to be with them at all, and this tends to exalt fixed law even above the Lord. The idea is seen in the heathen notion of a fate which even Jove had to obey. Also the teachings of modern philosophy and infidelity in holding that the very revelation of the knowledge of the Lord, proves that He is not God, is evidence of a similar kind: "the mystery," says Mr.

Spencer, "which all religions recognise, turns out to be a far more transcendent mystery, than any of them suspect—not a relative but an absolute mystery . . . that the power which the universe manifests to us is utterly inscrutable."

The scriptures recognise the truth which underlies this, in requiring us to draw near unto God by faith, and faith, alone, teaching that man by wisdom knew not God, neither by searching can find Him out. We cannot help quoting in order and at length a splendid passage, to the point, in Job xxviii. 7—28:

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it. Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, it is not in me: and the sea saith, it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, or the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof. And unto man He

saith, Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding." It is obvious that Job has the best of it compared with any passage of modern philosophy on the subject. We therefore accept readily the words of Mr. Spencer as to the transcendent nature of the mystery, but for a mere man to tell us that it is an absolute mystery is but zoophytism ; nothing less than absolute knowledge could enable him to make the assertion. That it is utterly inscrutable from man's side, the above passage of scripture tells us strongly, known only to God, who says unto man, Behold, the fear of the Lord, that is wisdom. And how deep is the truth, that destruction and death have heard the fame thereof? since they are the *consequences* of departing from the fear of the Lord. In short the whole mass of worldliness, which characterises this generation is but zoophytism ; men and women are committing themselves body and soul to the surrounding things which "exclusively interest the vulgar," only the vulgar in this instance are often composed of Princes and Philosophers.

If the above teachings are true, Satan was the first sceptic, and infidel, and the deceiver of his brethren, whom he made eventually to worship him as God. Satan having sinned, and involved others in the offence, the Scriptures seem to indicate that no special punishment no "new thing" was done in reference to him or the fallen angels. They of themselves left their habitation Jude, verse 1, heaven was not forbidden them as Paradise was to Adam : Job i. 6—12., ii. 1—7., 1 Kings xxii. 21., Rev. xii. 10. We have no

evidence of the Lord doing anything special to them, because of their sin, but the ordinances of heaven which under the Lord gave them their being, and well-being, because of their disobedience began to rule to their dissolution, spiritual degradation came upon them, which must be exceeding deep, as their nature was exceeding high; chains of darkness reserved unto the day of judgment. Among the current errors about spiritual wickedness which the Scriptures do not teach, is the notion that the fallen angels are a disorderly rabble, who have chosen evil for their good, and delight in all baseness, villainy, and atrocity. This we believe is only concomitant, but increases with the spiritual degradation, and is hateful to the angels themselves. Satan has a kingdom, there is a "throne of iniquity," and "principalities," and "powers," "Rulers of the darkness of this world," "spiritual wickedness in high places."

The respectable, successful, but unbelieving man is far more after the devil's own heart, than the vile transgressor; and the prosperity and virtue of the ungodly are positively promoted by Satan, he constructed for himself, as he has taught men to construct ideal virtue, truth, goodness, the image as far as could be perceived of the Lord's but not the Lord's. And like all man-made ethical systems, constructed to fit circumstances about as far forward as their nose, and very few mutations show their rule of life to be worthless. The fundamental characteristic of evil, is therefore not the attending ugliness and vileness which in time indeed comes to absorb it altogether, but unbelief; for in this attitude

of mind the being sets itself adverse to the Lord. Now, as it shall be hereafter, with men, when it is too late; "the devils believe and tremble." Satan was not content to be a son, he would be more than a son, even "as the Most High;" now he discovers that he simply became a servant, a vessel unto dishonor.

Before the knowledge of good and evil, the state of finite being was imperfect, its moral nature was a homogeneous mingle of good and evil, and this was true at sometime of all the angels as it was of Adam and Eve, the incidence of evil differentiated their moral nature, evil became segregated in the angels who fell, good in the angels that stood. Obviously before the manifestation of evil, it was impossible to create a perfect moral nature for there was nothing in existence to which it would have referred. Had there been no death, the endowing Eve with feelings avoiding death, would have had no significance.

It is the peculiarity of man-made systems, to seem at first sight to have more fitness and truth than the actual, temporary expedients having no reference to eventualities which infinite wisdom alone can perceive, can be bent to suit the simple surrounding things of the present, and therefore commend themselves to the worlding. The processes of eternity are slow in completing themselves, and offer spaces of time during which the manufactured system even brings prosperity, but "whose judgment now of a long time lingereth not, and their damnation slumbereth not," "judgment will be laid to the line, and righteousness to the plummet: and the covenant



with death shall be disannulled, and the agreement with hell shall not stand." Satan may even have found disobedience to prosper in his hand at first, as men find it, and it would seem, that it is the consequences of his act in Eden which have arrested him for the first time, and are now leading him to his doom. Having thus written at random a few of the thoughts which have been running through our mind on the origin of evil, we shall return to the general interpretation.

In Chapter vi. it was abundantly shown that disobedience had as consequences, arrest of evolution, and dissolution, degradation, death. These are the lamentable consequences of sin in developed finite beings, we have tacitly or avowedly taught that disobedience and its consequences were typically manifested throughout the entire evolution of the creature, an inefficient response or unfitness corresponding to sin, and the suffering or death entailed, answering to the consequences, and these consequences became the principal factor in furthering the development and adjustment of the creature.

It will be seen, however, that true disobedience and sin and evil, could not happen until the presence of the Lord was reached. Sin is the transgression of the law, but the law referred to, is the one spoken to man in the presence of the Lord; it is obvious that true obedience became possible also and rose to its place of excellence at the same time, and thus revealing the knowledge of good and evil, and making manifest with a vividness never to pass away, that the consequences of obedience were life and more life,

angelic brightness and beauty, holiness, happiness, and truth, ever widening in abounding abundance for ever and for ever; and of disobedience, though they may wear a hectic blush for a day, inevitably, demoniac darkness and degradation, foul hideousness and woe "Regions of sorrow doleful shades, where peace and rest can never dwell," await the sinner on the day he dies. It is no longer any use to deny these things, yet a little, and the hook of exact science shall be forged too strong, and happy for the infidel he will be led back to the old paths and there find rest for his soul.

In reply to the pertinent question, why are people punished for what they could not help? the position is, according to all mental and moral science, and every experience of every day, it is the only way to make them help it. Is it a hard thing since you feel the effects of evil, to return to your God who made you? yet this is the law and the prophets, and the gospel as well, you have been damaged by evil and have contributed to it yourself, now go back to your Creator; He will meet you afar off and re-create you in his own image, this is the sum and substance of the Faith. The temptation is worthy to be dwelt upon for a moment, we take it literally.

Now the serpent was more subtle than any beast of the field which the Lord God had made." "Almost throughout the East the serpent was used as an emblem of the evil principle." "The evil one is constantly called by the Jews "the old serpent" so also in Rev. xii. 9, that old serpent the devil.*

* *Speaker's Commentary.*

We have said there is ever a predetermined and anticipatory element in happenings. The unfitnesses of creatures were anticipatory and prophetic of sin, and they seem also to have become segregated in some forms not in the actual, but to a type, of which the serpent is the best example. The serpent was a type of Satan the evil one, as a lamb was of our Saviour. Without education either way we have an aversion for a serpent, so have the lower animals at their first experience. There is much about the serpent the obverse of ourselves, our heaven erect face, upright form and direct walk, our glory, the serpent lies low on the ground, and his way is crooked. We believe the serpent was the only "beast of the field," Satan was able* to enter, and that he did enter a serpent the type of himself and became *en rapport* with it. Even thinking he was doing his own will, yet he was but walking the way the Lord had mapped out for him. He then came to the woman and spoke to her in words, which brought to her mind the command and the forbidden thing. This made the commandment the very existence of which was a grief, more incident on Eve, it presented afresh the only prohibition they received from the Lord. Now Eve being a mental aggregate with feeling, intellect, volition, the warning of something terrible made her avoid the fruit, Satan proceeds as the adversary to undo this aversion according to the constitution of the woman's mind. He uses the word employed effectively every day to seduce men and women to evil, "ye shall not surely die," "no harm," "perfectly

* "He suffered them to enter into the swine." Luke viii. 32.

safe," "only try." This brought the temptation to a second stage: with the woman there was now the memory of the Lord's command and the intellectual query to which there was no answer in her experience, Why then the prohibition? Satan with the wisdom of the serpent proceeds. "For God knows that in the day you eat of it, then your eyes shall be opened, and ye shall be as God, knowing good and evil." These words are perhaps the echo of Satan's own passing to the knowledge of good and evil. When finite being came to the presence of the Infinite, obedience became absolutely necessary, but the unexperienced disobedience became possible at the same time. In order to state the truth *a priori* and delay disobedience until a fulness of time, the command "thou shalt not" and the warning of the only terrible consequences known were given. The advance of the being's might made the incidence of the command more severe, there was no experience of the consequences of disobedience, for no being had disobeyed. This want of *convincing knowledge* that the only good was God's Will, the only evil, resisting His Will, led to untrue thoughts of God, Disobedience seemed a desirable thing, and yet it was forbidden. This suggested the idea that the Lord was hindering the happiness of the creature, the bond of truth was already broken, the acts followed, and evil became manifested. The aversion to the fruit having been neutralised in the woman's mind, and her intellectual query answered, she came to regard the fruit, the forbidden fruit, intently, "and when she saw that the tree was good for food, and that it was pleasant

to the eyes, and a tree to be desired to make one wise she took of the fruit thereof and did eat,"

These words include a splendid generalization of the forbidden things of this world, of all the ways of sin, of things nice and naughty; of kisses to-day and tears for to-morrow, of the pleasures of the world, its pomps and vanities and vain shows, that cannot satisfy for long; the inevitable, bitter, consequent, to-morrow comes with its pains and penalties, regret, remorse and shame.

We have sought to teach that man is specially remarkable, from the fact, that the progressive differentiation of the soul from its tenement of clay, has attained to such a degree in him, that the operations of mind are more or less completely handed over from organised nervous tissue, to unorganised spirit, of which the involving the states of the subjective consciousness is significant, and we said there was danger attending the transfer, because the organised nervous connections gave a limited perfection of physical efficiency to the creature's actions, which the states of the subjective consciousness were unable to accomplish, at first, at least. We observe here that the adjustment now fails in all grades of actions, that had been adjusted throughout the evolution of life.

The first organism possessed *sensation* only, which was chiefly concerned about *food*, and corresponds to Prof. Bain's classification where he says, "The simplest case is a *plurality* of sensations whether of the same sense or of different senses," and these were adjusted through the process of equilibration direct and indirect. At a more advanced stage of evolu-

tion after the creature became adjusted at the incidence of things as simple sensations, which were organised as the internal changes, forming the adjustment of the creature, we have a more complex or middle state of organic life, when "as a consequence of the law of contiguity (memory, habit, etc.,) there is a *transfer of feelings* to things that do not originally excite them," as the forbidden fruit was "pleasant" "a delight" to the eyes. And over this middle stage of development equilibration reigned.

At the third stage of development or integration we have "the *coalescence* of separate feelings into one aggregate or whole" as "*emotion of self*," "a tree to be desired to make one wise," and here we are involved, and the process of equilibration direct and indirect encompasses us. Thus the words of scripture which describe the disobedience of Eve, are founded solidly on the actualities of the universe, we perceive how rigorously perfection is demanded of the creature, before it is fully admitted to the presence of the Lord. It was not enough that throughout a million ages, in which the creature was drawing nigh to that Presence, each action and group of actions should be scrutinized and adjusted in detail, to all lengths of destruction and death; but now the complete creature had to be tested, and the entire aggregate of adjustments adjusted. It was a crisis specially remarkable for two reasons: for the transfer of action to the domain of mind proper, and for the transfer of action referring to law, to action referring directly to the Lord, the law Giver. And it is important to observe that the tendency of the

command incident upon them, was to differentiate mind from body. The motives of the flesh *i.e.* the body, would prompt to eating the fruit, but the command which conflicted with these promptings, was strictly a mental thing, and this placed mind and body in antagonism. Heretofore the influences affecting man for his evolution could be classed as astro-nomic, geologic, meteorologic, etc., but this was a new influence purely mental, and wholly different to shiftings of seas and lands and temperatures.

Touching Adam's share in the offence, we must believe the scripture written at 1 Timothy ii. 14. "And Adam was not deceived, but the woman being deceived was in the transgression," *i.e.* was not deceived by the serpent as the woman was. Adam did not eat of the fruit primarily at the serpent's deceit, but "the woman gave to her husband with her and he did eat." We believe it signifies that he did eat with her, because she did eat, he shared her offence because of her, and not because of the serpent. It is a type of the second Adam sharing the offence of His people. Adam's excuse has no reference to the serpent, and the words of the Lord show the offence, "he hearkened to the voice of his wife," and not to the word of the Lord. "And the eyes of them both were opened, and they saw that they were naked."

We have said that the consequences of disobedience were probably correlated with the fruit; the moral nature of the man and his wife was so to speak a homogeneous one, so far it was imperfect, and at that imperfection the commandment was hurled. But

the imperfection was not differentiated in any way, so as to be recognisable by them ; at the incidence of the offence this dividing took place, the good and the evil became separably cognizable, and they felt themselves to be out of harmony with their circumstances.

“And they heard the voice (or sound) of the Lord God, walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.”

We take this literally. What transcendently sublime ideas it gives us of the graciousness of God ! The ultimatum of finite existence was realised, the presence of the Lord reached ; and they beheld their God. But they had not kept His word, and at the knowledge of His presence they perceived that they had become *unfit*, acknowledged that they were out of harmony with the conditions of their being, the correspondence between life and its circumstances was gone ; so they hid themselves from the presence of the Lord. The Lord calling for Adam, and the words “Who told thee that thou wast naked ?” Hirsch paraphrases “Who brought thee to the consciousness that thou wert naked ?” imply the unmanifested existence of the imperfection, before the offence revealed it. It would seem as if the Lord took no notice of the offence, until they confessed it. The call for Adam seems to imply wonder that he was not there, to meet the Lord, as he may have often met Him with a heart bounding with pleasure. The time of the Lord’s visit was probably the usual time of His visits.

The fanciful interpretations of this passage which men have made are endless. Forgetting that the most exalted converse possible, is that of a person with a person, we are told of "special manifestations of the Divine Presence," as the "Shechinah" "thunder" and other nebulous renderings, all of which mar and heathenize the truth of revelation, destroy the glory of the story, and introduce such indefiniteness as to make it worthless for instruction.

Adam excused himself by the woman, and the woman by the serpent. Satan, however great, could only see things in their finiteness, and having linked others in disobedience with himself, he seems to have waited the visit of the Lord. The success of the deed may have roused the old pride, ambition, and delusion, and caused him to ponder again, what this evil is after all, which divides empire with the highest, and purposes that they may not stand. Thousands of years afterwards when he came to the knowledge that the woman whom he tempted,* contained the germ of the body, which the Lord was preparing for Himself, in which to destroy evil, he must have acknowledged that there was a purpose with a vengeance.

The words of the Lord are addressed to the serpent, into which Satan had entered; they include Satan and are wonderfully fitting. As Satan entered into and became *en rapport* with the serpent, the Lord gives Satan the serpent's fate, he thus made his own punishment. The serpent is an organism low in the scale of life, that has finished its development; among the family, varieties shall never make their appear-

ance in an ascending order to anything higher, hence the words, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "Not that the serpent's actual food should be dust, even Knobel negatives this meaning, but that dust should be mingled with all its food by reason of its moving along with its mouth on the ground. The eating of dust is a metaphor used of the utmost abasement Isa. xlix. 23., Ps. lxxii. 9., Micah vii. 17. Wright. It was equivalent to telling Satan that he should never come up from his spiritual degradation, but continue therein as long as his life, as the serpent (one standing for the family) shall never be raised from its belly, and dust mingled food? but continue a serpent to extinction. "And I will put enmity between thee and the woman, and between thy seed and her seed." Satan must have counted on the obverse of all this, having linked the human race in disobedience with himself, and his angels, he considered that his kingdom was extended by the whole race of men. Again, Satan even in his disobedience, had never known enmity, no enmity was exhibited towards him by any, the Lord ever addresses him in gentle words in scripture, and none dare rail at him (Jude 9.), as yet he had no enemy that would hurt him. The Psalmist addressing the Lord, inquires "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" and "Lord how long shall the wicked, how long shall the wicked triumph?" and "surely Thou wilt slay the wicked O God"?

A prospective enemy was therefore a new thing to

Satan, it was a pit he had made for himself, the sin of the arch-sinner beginning to find him out. He may carry his case before the Lord on high, but man through Christ brings forward his also, and it is not improbable in the end, he may have to thank the Lord for giving him some respite from the will of man. In short by the temptation Satan has brought himself into judgment, and we are the petitioners that the case may be heard. There is an important sense in which evil is a matter between finite beings only. It is not possible that Satan can do the Lord any harm, on the other hand the being and well-being of all finite creatures, depend upon his being shut up in the prison house. Supposing the Lord came to-morrow and opened to men the springs of iniquity, and said unto them, "I am going to enlarge the might of man, so that he shall have the range of all worlds; decide now, with whom you are willing to spend your eternity and I will allow it." Would not there be a close scrutiny, even amongst ourselves? but the merest justice would involve consulting the inhabitants of other worlds and they would emphatically object to the whole race, for we are badly reported of. Now, manifestly if there be any truth at all in Revelation, or the Doctrine of Evolution, to this it must come in the coming future. Who shall be thought worthy in that day?

We believe that when the Lord made Eve, he made also a distinct germ, which in the fulness of time was to become the body He was going to inhabit under the law, to redeem us from destruction. Christ is the seed of the woman, and after Him and

with Him all who turn from Satan to the Lord. "Thy seed" includes the fallen angels and all men who obey Satan in not turning to the Lord. In a trope the offence of Eve is as if she had committed adultery with Satan; and the wicked of this world are called the "children of the devil." Isaiah, lvii. 3, 4, after speaking of the righteous, addresses the wicked;—"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do you sport yourselves? against whom make ye a wide mouth and draw out the tongue? are ye not children of transgression, a seed of falsehood?"

Words stronger than these cannot be written, to make men ashamed of serving the devil.

In regard to the words "I will greatly multiply thy sorrow and thy conception," we agree with Kalisch and others that a double punishment is here referred to: greater frequency of conception, and increased trouble of pregnancy.

The punishments mentioned are accurately those consequent upon disobedience, namely retrograde development. From the first genesis of life until the immortal variety was evolved, or from that life which obviously *has never* died, but has been flowing in an unbroken stream from the beginning through an ephemeral train of forms, and having been modified in the descent, welled up as a spring of immortal life in Adam; we observe that the conception of those ephemeral forms was "greatly multiplied;" this is a biological fact which every one knows, and also that the blood-shedding process of indirect equilibration, or natural selection, reigned over these forms of life.

When the creature reached the presence of the Lord, indirect equilibration ceased to have a hold on it, the direct process alone was to reign ; and therefore the enormous multiplication which had characterized geologic life, was no longer required in the equilibration of the creature. Now we have seen in Chapter VI. the consequence of disobedience is in great part a re-assuming of the characters of lower forms of life and we perceive that the punishment of Eve is such ; a multiplication of her conception, after the manner of lower forms of life, a re-assuming of this old character of ephemeral life. And, there is the awfully significant fact in the knowledge of which men ought to tremble, that the life destroying process of indirect equilibration also re-assumes its hold on man, and as it was throughout all evolution "strait is the gate, and narrow is the way which leadeth unto life ; and few there be that find it." With the multiplication of the conception came *Election* ("selection") "survival of the fittest," "exclusion of the unfit." This is manifest in hundreds of Scriptures, in all the dividings between those who serve the Lord, and those who serve Him not ; between the obedient, reconciled, equilibrated, who have responded to his Holy Word, and the disobedient, irreconcilable, non-equilibrated, who do despite to the word of Life, on whom the wrath of God abideth. And that it is according to a fixed uniformity is attested by Scripture where it speaks of the "purpose of God according to election," and "being predestinated according to the purpose of Him who worketh all things according to the council of His own will."

"Election" is a far superior word to "selection." Had Mr. Darwin used it, he would have disarmed one half the antagonism his theory met with, and recognized more faithfully the process of evolution.

The words to Adam are of the every day miseries of the world, the toil and trouble of man's life, until he returns to the ground from which he was taken. His food no longer the fruit of Paradise, but the herb of the field, the nature of his environment, putting a strain on his organization in evidence of his retrograde step. Adam was sent forth from the Paradise of God no more to eat of the tree of the life, he had become as God to know good and evil, but with power only to practice the latter, so he was sent forth to the outer world, where geologic man still dwelled, "to till the ground from whence he was taken," before he was admitted to the converse with the Lord. "And He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

These words tell with momentous and marvellous faithfulness of the situation at this time: so far as man was concerned, the harvest of the universe was lost. Man was separated from life by the entire succession of evolutionary changes from the Cosmic Cloud ("a flaming sword which revolveth")* to the Cherubim, or the last outcome of organic life. The terribleness of the offence, for which God according to the ordinances of the universe, would exact the full penalty, was thus made manifest, as also the greatness of the deliverance provided in Christ.

* Raphall.



The immortal variety which the earth had brought forth had failed at the incidence of evil, and to finite intelligence there was not a shadow of an appearance of help for it anywhere. And how dreadful that failure was, was shown to the uttermost, by man's way to the tree of life being separate by the symbols of all past changes of evolution. The cosmic state must re-commence, and all the millionfold, multiform modifications throughout ages untold, happen, before a man could again be admitted to the presence of the Lord; and even then it never, never, would have been the same man, never us at all.

The problem was to save us, each of us, for we were in the loins of Adam, and the Lord loved us even then, "and He saw that there was no man, and wondered that there was no intercessor; therefore His own arm brought salvation." We see those symbols following the Dispensation of God's deliverance, until the veil of the temple on which they were figured by God's command, was rent in twain, at the death of Christ.

Commentators from the first until the "Speaker's Commentary" of yesterday, have here as elsewhere made bricks largely without straw. Although the time was never yet, and scarcely is now, to attempt an explanation of these scriptures, each commentator considered it his duty to promulgate an explanation of everything. There was no reason against attempting an explanation, but there was every reason, against attempts which did not recognize justly *all* the evidence of scripture and history.

These composite figures, variously modified, and

found among many nations must have had some common origin. The winged figures of Nineveh, were even placed as guards, or sentinels, at the entrance of temples and palaces. According to the scripture the eyes of the first men of Adam's seed must have confronted these figures before the Paradise of Eden, keeping the way of the tree of life. How long they continued it does not say, we may conjecture to the flood.

CHAPTER XIII.

THE ADAMIC DISPENSATION. POST-ADAMIC RE-GENESIS
OF RELIGION. ANIMAL SACRIFICE. DELUGE. RACES
OF MEN.

The day that Adam disobeyed the word of the Lord, he died; he was made a living soul and his soul died at the incidence of evil. Death in scriptural language does not signify to cease to exist, it never means annihilation or extinction, but means becoming *powerless*, being *without strength*; and is used of many degrees of powerlessness. Before Adam was placed in Paradise he became conscious of Infinite Being; this was the primitive life of the soul, yet it was not life, it was but powerless existence. As the natural life properly consists in consciousness of natural things, so the spiritual life properly consists in consciousness of spiritual things, and as the natural life is only truly established when the consciousness is continuous and unbroken, so also the spiritual life is only true when it is never known to be broken. True spiritual life is where there is an abiding consciousness of the presence of the Lord, and Adam was thus alive when placed in Paradise. At the incidence of evil this consciousness fled, and left but the flickerings of primitive life. Henceforth he could walk only according to his natural consciousness, after the course of the world, the spiritual consciousness was powerless *i.e.* dead.

When he went forth from Eden, he and all his seed left for ever and for ever the presence of the Lord and life, but for one circumstance, and that was the seed of the woman. The presence of that seed alone made it possible for the Lord to have any further dealings with the human race, except as the Executor of the consequence of disobedience. The ordinances of the universe that had ruled in absolute truth to their evolution, now with the same absolute truth ruled to their dissolution, and as forfeiture of life was the never failing penalty of disobedience, the life of Adam and all his seed was required by that law, which rules in all fulness of truth, absolutely holy, just, and good, and spoken of in scripture as the "wrath of God" when against the sinner, Satan knew this and must have marvelled that there was any escape, and as scripture indicates pleading before the Lord in heaven, he contested each point in the deliverance, and each person delivered; and on earth sought to discover what this deliverance was, and if possible to thwart it. And it is observable that just as in the temptation each act was cut out for him, so every attempt to hinder the deliverance of man out of his hand leads to that deliverance. This deliverance is said to be "the mystery which hath been hid from ages, and from generations," and "kept secret from the foundation of the world." To begin with, there was therefore the problem to *reveal* to mankind as much as possible of the deliverance, and since Satan had perfect access to the revelation, to *conceal* it as much as possible. But, says some one, Does the Almighty require to do so in His dealings?

Most certainly, when given happenings are handed over to a conditioned order, they must happen according to that order. It is just the subject of the exaltation of law referred to before, because of our finiteness in which the Lord has to humble Himself.

How completely the deliverance was at once *revealed* and *concealed* is a subject of the greatest wonder. To the Christian, the Bible, from Genesis to Malachi is eloquent of the salvation wrought by Jesus Christ; yet Satan was unable to discover it in the book, and blinds many of his followers to day with the veil he could not see through himself. When the deliverance was made manifest, we perceive how our Saviour and the Apostles opened out the scriptures, and make texts which speak feebly of the deliverance, strong. This is spoken of in biblical exegesis as by "accommodation," but this is false. Now that the mystery is completely revealed, the truth lies in interpreting the full intention of the Holy Spirit. Therefore the next canon of interpretation, which the *scientific* examination of scripture leads us to suggest, is, that all passages of scripture which show the faintest connection with the Redeemer and His work, or are susceptible of this interpretation in common with other interpretations are to be explained wholly as testifying of Jesus Christ. "For the testimony of Jesus is the spirit of prophecy." Rev. xix. 10.

The rationalists may well be startled by such a canon as this, but yet a little and the iron grip of exact science will force its acceptance.

Man having been sent forth from the Paradise of God, and his position accurately defined *i.e.* all the

circumstances involved, recognized and adjusted; these therefore included a recognition of the seed of the woman, as a potential power, and life, possible in the race. Because of the seed, the race must be preserved and not handed over to the Devil, because of this seed the connection with heaven must not be entirely severed, nor the face of the Lord entirely hid. The creature, to all finite intelligence, seemed destroyed for ever from the presence of the Lord, but blessed be God, yet there was mercy, and though fallen as far as time had ever measured, it was enabled to *re-commence* its march to the presence of the Lord of heaven and earth.

Now, *a priori* we may expect that the return to the Lord will be, as at first, according to the order of evolution, that the ordinances of the universe involved, shall be faithfully recognized, and adequately adjusted throughout, and the only differences observable will be those which relate to the changes occasioned by the incidence of evil. That there was an intelligible relation between the Lord and the man in his fallen state is evident from Cain's words, ch. iv. 14, "and from Thy face shall I be hid," and at verse 16, "And Cain went out from the presence of the Lord." Most distinctly there is an intelligible relation implied in these words, and the narrative generally, yet the establishment of it is not told. Because of this, men have started the wild hypothesis that Adam, or his sons, invented sacrifice. According to this view they were sent forth from the garden, and, though a relation still subsisted between the Lord and them, and they were still candidates for restora-

tion, the Lord gave them no word, no teaching. Nevertheless, the gentlest of them—Abel, hit upon slaying the innocent of the flock, and offering them, with their fat, before the Lord! And Cain is accused of doing wrong, and invited to perceive that it is wrong, without ever having been instructed as to the right! But there is no need to swallow the half dozen camels which this, and other aspects of the theory, present. Sacrifice had a retrospective and prospective significance, deeper than the thoughts of all the “higher critics,” and those who choose to coquette with them, a significance which no man could begin to understand without instruction by God’s word, and by His works. The implications of Scripture are not doubtful as to its being a divine ordinance, any more than they are about Eve’s being sent out of Paradise, although this is rather curiously left unsaid. There is not merely *a priori* the unnatural slaughtering of an inoffensive animal, but it is the firstlings of the flock and with the fat, all probably burned—in Noah’s case certainly burned—and Noah also divides the days by seven and understands about clean, and unclean, animals. And Cain’s offering without blood finds no acceptance; yet touching all this there is no mention of instruction, and for the important reason that the instruction did not take the form of a definitely written law, or command, which men were not ready to receive. All this, taken along with the significance of the act, leaves no room to doubt about their being instructed. The act was, in the first place, an unusual one, an impossible one to invent, *a priori*, totally without utility,

purpose, import, as regards the ways of men, to the uninstructed it was meaningless,* absurd, inhuman. If it were significant of anything, necessarily it was of that which did not appear. When a man did this strange, unusual thing, then he manifested his faith in that which was, but did not appear, even the unseen God and Father of us all, otherwise the act was that of a mad-man, motiveless, without reference, connection, relation; killing the best of his flock, cutting them in pieces, piling them with wood on stones, and burning the whole!! You can scarcely imagine anything more mad. It is highly probable that the instruction was given before they left Paradise. When they perceived that they were naked, they did invent, they clothed themselves with fig leaves, but the Lord gave them skins of animals instead; the animals must have been killed to provide the skins, and this constituted one step in the ritual of sacrifice, and most likely the remainder was taught, for altogether it showed them how their nakedness was to be *taken away*. Let us now analyze this marvellous act of animal sacrifice.

In the first place, the act was wholly without connection with anything visible, most meaningless throughout. It did not make the sun shine any longer, nor the earth more fertile, nor the rain more seasonable, had no tendency to increase a man's silver and gold, or oliveyards, or vineyards, sheep and oxen, neither could it cure his wife of barrenness.

* "When one of his contemporaries wished to do away with the offering of a lamb as a meaningless formality Confucius re-proved him."—MaxMuller.

Like the observance of the sabbath, there was nothing astronomic, geologic, meteorologic, to prompt its observance in any way whatsoever, and referred to nothing that was seen, or did appear. Man, therefore, was the most unique animal in the universe, because of this mad meaningless act of animal sacrifice, which was wholly without seeable relation to everything. Manifestly it was not without relation to something, though no fowl knew, and the vulture's eye had not seen, and must have referred to that which was, yet did not appear—to the unseen.

The mere act, therefore, apart from its deeper significance, was a highly representative one, unconnected with the simple surrounding things of his environment, but connected *in mind* with the unseen God, of whom it was a distinct acknowledgment. The man acted as seeing Him who is invisible, and this is a most highly representative mental operation, and fulfilled the first point of faith, namely, believing "that He is." Therefore, the beginning to do the act was an adjusting of internal relations to external relations, and constituted an advance in the degree of life, since it gave an increased degree of correspondence between life and its circumstances. It was the first step in the return march to the presence of the Lord. The act set forth a relation to God, the kind of the act set forth the kind of the relation, and had a past, present, and future significance.

The act, *per se*, denoted the possibility of drawing near to God, though the creature was unfit, which privilege was secured by the seed of the woman, and

the kind of the act signified an adjusting of all the circumstances involved.

Accordingly, the *unfit* organism—man, raised an altar or mound of earth or rough stones (“*if thou lift up thy tool upon it thou hast polluted it*”), signifying the virgin earth of the long geologic ages, on which had been shed the blood of the unfit, for the equilibration of the race, and also that no part of the deliverance depended upon any art or cunning of man. He then took a *fit* organism, even the *fittest*, “without spot or blemish” If the victim selected had a blemish it was unfit by reason of this blemish, and its death could only atone for this blemish, according to the ordinances of the universe. But when the victim was fit—“without spot or blemish”—its unnatural death (since it was not slain for food, nor as an enemy or competitor, or inadvertently) was necessarily significant of some *other* unfitness, for the laws of the universe rule to the preservation of the fittest. The ordinances of the universe had shed the blood of millions, because they were unfit, throughout the descent of man; man himself had become unfit and liable to destruction, but there was deliverance provided in the race, and gradually becoming developed. The fit victim, symbolized this, so the unfit man with the fit victim arose, and drew near unto the Lord, Whose the ordinances are. When the sacrificial act was developed to Moses, the man laid his hand on the head of the victim, they became one in the act, and as the victim was fit, the unfitness, which the death denoted, was evidently with the man. The death was, in one sense, unique, and different from



all former ways of violent death. Heretofore, organisms died as enemies, competitors, or as prey, or by some cosmic changes, or by accidents, which are interpreted in scripture as instances where the victim is given into the hands of the event by God, and as an accident might sometimes seem to destroy the fittest, and preserve the less fit to be the father of many nations, some have adopted the formula "survival of the fit and fortunate," instead of "survival of the fittest." We prefer the last formula, however, as representing the actual ultimately, man is never an adequate judge of fitness; Samuel selected Eliab from the outward appearance, but the Lord, who searcheth the heart, chose David. This, therefore, was a new kind of death, and, while symbolizing the past, was significant of more than the past. Where the unfitness lay was made manifest also by the man's open confession of it over the victim without spot or blemish. The victim was then killed, its life given for the man's life, its blood (which "is the life") given for the man's blood or life, the earth, out of which man was taken, received the blood in place of his, it was sprinkled on the mound of virgin earth in token of the past, and of the complete dissipation of the life, dust unto dust returned. But this was not all, it had to be burned, and the verb translated *burn hitkir* (*katar to smoke, kitor smoke, vapour, a cloud.* Gesenius.) "is applied exclusively to the burning of the incense, of the light of the Tabernacle, and of the offerings on the altar." *Speaker's Commentary.* Now we have seen that the dimensions of man's offence was signified in the symbols of all past evolu-

tion from the cosmic *cloud* or *smoke*, to the final outcome in the then existing races of organisms. This was represented, therefore, in the smouldering, smoking fire, ascending in a cloud towards heaven, as the victim was thus wholly resolved into its ultimate elements, its dissolution—the normal consequence of disobedience completed, and the most perfect equilibrium reached. It was therefore said that atonement—*at-one-ment*, was made, *i.e.* the equilibrium, which the ordinances of the universe demanded, was accomplished, and the man was said to be justified, *i.e.* adjusted to the circumstances of his being. That the ordinances of the universe were supposed to be from the Lord, and incident upon the victim, seeking their equilibration, was symbolized by fire from heaven, which happened on great occasions, and this fire was kept constantly burning in the Temple. It is generally believed that the acceptance of Abel's sacrifice was indicated by fire from heaven, and there is yet an additional reason for this belief. The act of animal sacrifice was so strange that it must have been difficult to get men to practice it, as it was in regard to the seventh day observance; for a time, therefore, vivid reason had to be given to establish its observance, and this was probably done by consuming the right offering from heaven. This was the case at the re-establishment of the ritual by Moses, and had a most powerful effect on the people. At Elijah's sacrifice, on Mount Carmel, the fire consumed the altar, the stone, the dust, the water, and the flesh of life. *It was a complete dissolution of a portion*

of the earth, organic and inorganic, back to its cosmic vapour state.

Now, it is evident that these ceremonies, however perfect in appearance, were still but types and shadows, having an absolute reality underlying them, even "the lamb slain from the foundation of the world." Could unfitnesses be represented in numbers, and beyond a doubt they have a certain value, it would be seen that there is no equivalence between the sins of a soul and the unfitnesses which any number of the fittest victims could atone for. This will be acknowledged when it is remembered, that unfitness is not sin, nor fitness righteousness, as applied to the lower animals, but are only typical of sin and righteousness, and only become such with man in the presence of the Lord. The seed of the woman was the reality which gave virtue to this act of man, as, in the first place, it had rendered such an act of drawing nigh to God possible. A Life was in due course to be manifested, which not only possessed the independent right of giving life for life to God, a thing wholly impossible for any created being, but of surviving the gift, a second thing wholly impossible to any created being. If a single sin requires the life of the highest created being to atone for it, what being must that be who bore all the sins of all men, and having atoned to the utmost, rose again from the dead?

Thus we have seen how the actualities of the universe were faithfully recognized in this act of man, as he began to return to the presence of the Lord. And as "God manifested in the flesh" was the abso-

lute reality which underlay the relative reality of animal sacrifice, and as no single act of sacrifice could ever typify the manifold blessings through Christ, the extended complex ritual of Moses was established, of which we shall speak in due course.

After the revelation of the fact, that it was possible for man to return to the presence of the Lord, and the invitation and instruction given to this end; the next important revelation was the fact, that the process of Indirect Equilibration or Selection was in force to the certain destruction of those who would not return, and this the Deluge abundantly reveals. To make the destruction of those who obey not God certain, the Deluge was brought to be; and this is the significance of the wide and universal terms employed to describe what was probably only a partial visitation. The words describe the actual to an eye-witness, and are prophetic of a future destruction of the earth with the wicked, as complete as the strongest words can tell.

Just as the sabbath, had to be made real to the Israelites by a powerful link, through their stomachs; sacrifice, by fire from heaven; the law, by the thunders of Sinai; the supremacy of Moses, by the leprosy of Miriam, and the destruction of Korah and his company; the true observance of the ritual, by the death of Aaron's sons; the importance of the Ark of the Testimony, by its dividing Jordan to the people. So the Lord brought a flood upon the earth, and destroyed the wicked of Adam's seed, that men might know in very deed that the wicked shall be destroyed, and none saved who disobey the word of the Lord.

Let it be observed that the destruction happened according to the ordinances of the universe; selection was practiced for the benefit of the race, and the unfit individuals excluded from life according to indirect equilibration.

The description of the Deluge has been considered to present difficulties, serious and significant. The Deluge could not be universal, the words strongly imply that it was; what then, are we to think of the words of our Bible here and elsewhere? This has formed one of the base lines of the critic's destructive operations; his love of truth (?) far stronger than the love of his neighbour, though having but a remarkably small proportion to the love of himself, will not bear to hear from us that the words are perfect. *The Speaker's Commentary* adopts the document hypothesis, and considers it to be the description of an eye-witness, whose whole earth, as far as the eye could see, was indeed covered with water. Thus it may have been a record by Shem. If this be admitted, the question arises, since the document was used under Divine guidance, how came the words, (which indeed speak of universal destruction), to have a place in God's Word of truth, when in the actual, there was no universal destruction?

Now all difficulties vanish, directly the Scriptures are accepted for what they claim to be, namely, a revelation regarding the things which are, and which must be, touching the estate of man. The Scriptures have lavishly, abundantly, beyond the imaginations of men, employed all possible ways of rousing man to the dread actualities of his situation. Supposing

there had been an universal flood, far above the highest peak of the Himalayas, what in the world have we to do with that? It might interest a scientific society, and give rise to a few melancholy works about diluvial effects, and distribution of species. But what has this to do with the millions that toil and tire in the travail of life, from the throne to the cottage, and are hurrying on to a future crowded with forbidding shadows? The function of the Deluge, and its record in Genesis, was to impress men with the fact that God will certainly destroy the wicked, and the words of the record refer not only to the Noachian flood, but are prophetic of the awful future when, in absolute truth, "the end of all flesh shall come before God, and God shall destroy them with the earth; when a flood (of fire) shall prevail exceedingly upon the earth, and all the high hills that are under the whole heaven shall be covered, and all flesh shall die that move upon the earth; both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth," and the Believer only shall remain alive, and they that are with him in Christ. In all the traditions of the nations on the Deluge it is distinctly recognized that the flood came from God to destroy wicked men, and this knowledge must have impressed the impressible in all ages. In the New Testament the Deluge is thus written of, "But as the days of Noe were so shall also the coming of the Son of Man be," Matt. xxiv. 37. "And as it was in the days of Noe so shall it be also in the days of the Son of Man, they did eat, they drank, they married, until the day Noe entered

into the ark, and the flood came and destroyed them all." "Even thus shall it be in the days when the Son of Man is revealed," Luke xvii. 26, 30.

"And God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world, of the ungodly," 2 Peter ii. 5.

We have then much reason to suppose that the Deluge is recorded from a divine point of view, which sees the end from the beginning ; and the words are like unto those transcendent words, occasionally applied to men in Scripture, which had, and will have, their full truth realized in Christ alone. To regard the record as a contribution to Hydrography, and proceed to examine it accordingly, is a mockery and a delusion, and a departure from the true nature and function of revelation. But as a matter of scientific fact, if it rained enough on the great Aralo Caspian plain, which may have included the children of Adam, or, at all events, the ungodly of them (2 Peter ii. 5), there would be a deluge of considerable importance, since there are 160,000 square miles depressed below the level of the sea ; and the area drained into the interior of Asia amounts to over a million and a quarter square miles. An eye-witness would here have abundant opportunities of losing sight of all the earth.

The Deluge excluded the very unfit, and conserved the more fit, varieties of our race ; and this must have been of the greatest importance to surviving mankind.

If these things which have been here interpreted

touching the human race from the first, be true, we should expect to find them having more support in the reliable remains, traditions, and writings, of men than any. And this is certainly true as we shall find. All theories on our race may be reduced to two. One of which holds that man began with a high degree of civilization (with some a simple state of civilization), and has exhibited various phases of persistence, degradation, elevation, until this day. The other holds that man was evolved by slow degrees from the simiadæ through all the lowest stages of savagery, ever advancing to his present high state. Both theories have, and continue to have, the support of able men; both theories have been pushed very hard, for it must be confessed that the evidence is about evenly divided, giving just the state of things where men choose a side, and make it their hobby.

According to our interpretation of the Bible there was, what we have ventured to call, a *geologic man*, spoken of in the first chapter of Genesis, in the Zend-Avesta, and in the composite creatures the cherubim, and distinguished from the Adamites in Revelation, who are there called the Elders, and occupy a significant position. As has been referred to before, evolution in later times, and higher forms, has been attended with the appearance of widely different varieties, coming *per saltum* as it is said; there is nothing, therefore, out of harmony with its uniformity, when it is recorded, that a variety of the human race possessing some considerable differences, came into being, about six thousand years ago. We have read

of this man's converse in the Paradise of Eden with the Lord God (Jehovah Elohim), his disobedience, his exclusion from Paradise, &c., and the perfect uniformity of all, with the principles of the universe is such, that the most rigid Positivist ought to bow his head and worship.

The children of this superior variety of man multiplied upon the earth, whether they mingled with the geologic man we cannot say, whether they passed beyond the region afterwards visited by the flood we cannot say; if any passed beyond this region, of the two divisions of the Adamites, the Sethites were the most likely, being shepherds, while the Cainites built cities and tilled the ground.

The Deluge destroyed the Cainites, and the mingled descendants of both families, save Noah and his family, who were preserved for the good of the race. Now of the children of Noah the whole earth has been overspread, and it was fitting that the *selected* variety should absorb and exclude all others. Here then we have explained that *unity* and *multiplicity* of origin which has perplexed the ethnologist, and grieved the hearts of those curious people who have a theory in one hand, and only half facts in the other to support it; who practically do not even acknowledge that the Bible exists.

There is evidence testifying to geologic or pre-historic man.

There is evidence testifying to great advances in civilization, rapidly appearing in the last five thousand years.

There is evidence testifying to degradation in the same period.

There is evidence testifying that man, in a savage state at the present time, possesses a brain *developed beyond his wants*, and beyond the possibilities of his environment to develop.

There is evidence testifying to the one origin of mankind.

There is evidence testifying (in a less degree) to the mixed or multiple origin.

There is evidence testifying to the tripartite origin.

There is evidence testifying that the races which now overspread the world came from central Asia.

There is evidence testifying to man having been in converse with God or with gods.

There is evidence testifying to an almost universal cosmogony.

There is evidence testifying to an almost universal tradition of the Deluge.

There is evidence testifying to an almost universal figuring of composite creatures with wings.

There is evidence testifying to an almost universal practising of the strange act of animal sacrifice.

There is evidence testifying to a primitive faith in one God.

There is evidence testifying to an almost universal tendency in later times to depart from this verity, in various kinds of hybridism of the old tradition and human nature.

These are the actualities of the universe, and the true hypothesis must recognize them adequately, and explain them easily, without much argumentation.

Our readers must see that the Bible narrative, when rightly interpreted, explains all this phenomena simply and sufficiently, and requires no comment from us.

There is one point which requires a moment's attention. Sir Charles Lyell says, "had the original stock of mankind been really endowed with superior intellectual power, and with inspired knowledge, and possessed the same improvisable nature as posterity; the point of advancement which they would have realized ere this, would have been immeasurably higher." These words deceive by ignoring some of the actualities. First, no notice is taken of the record that man had fallen from his high estate, and was undergoing retrogressive development, which required special guarding against. Secondly, the original stock were not only endowed with superior intellects, but with superior constitutions, stomachs, muscles etc. In regard to the acts of these men, it became a matter of muscle *versus* brain. Now any mental and moral philosopher will admit at once that with such men, with little restraint objectively or subjectively in the spontaneity of the youth of man, their acts would be just what the Bible describes, *i.e.* violence and licentiousness filled the earth. Even to this day many men owe their good character, as to mind and morals, to a bad stomach or constitution. The man who has a week's grief after a night's dissipation will probably seek other pleasures; come out as a moralist perhaps, and declaim against the vanities of the world; his friend, the effects of whose dissipation vanishes with the morning sponge-bath,

is unable to see it, and, in place of giving him credit for his virtue, ought to reproach him as a humbug. Sir Charles Lyell says further, that in case of the "superior intellect" we should expect to find works like those of Phidias and Praxiteles. This again is a mistake; the chief things of art belong to the middle and later periods of history for sufficient reasons.* The restlessness and spontaneity of the youth of man were inimical to works of art. Truth, grace, beauty, in art became possible only when the constitution of man began to economize mind and muscle; and ceased to be so possible when the constitution of man tired readily at his work. To gain perfection required work performed without haste, sustained without effort, continued without weariness; in short, patient work; patience was wanting because of the ebullition of force in early man, work is wanting because of defects of man's constitution to-day. Accordingly the best works of art belong to neither period, but are of the time, and the men, when the needful elements, mental and physical, were available for accuracy, for patience, for work; and for the passion of mind and not of flesh. On the other hand, the monuments of great antiquity are just what these truths would lead us to expect. They are colossal chiefly, great stones lay one upon another. Again, the writings of great antiquity show us man handling subjects which men are counted very wise to-day for touching. At places in the hymns of the *Rig-veda* we are presented with men mentally toiling

* See Ruskin's *Lectures on Art*, and Herbert Spencer's *Essays, Scientific, &c.*

in the face of difficulties, and penetrating them as far as the wisdom or folly of continental philosophy, and its reflection in these islands to-day. Mr. Hardwick has well said that certain modern speculations, which are recommended to us on the ground that they accord entirely with the last discoveries of science, notwithstanding all that has been urged on their behalf, are little more than a return to long-exploded errors, a resuscitation of extinct volcanoes. "The governing class of China, for example, have long been familiar with the metaphysics of Spinoza, they have also carried out the social principles of M. Comte upon the largest possible scale." We are offered "instead of Christianity a specious phase of paganism by which the nineteenth century after Christ may be assimilated to the golden age of Mencius and Confucius, or, in other words, may consummate its religious freedom, and attain the highest pinnacle of human progress by reverting to a state of childhood and of moral imbecility."*

"Moral imbecility" certainly, but not a "state of childhood," but a state of "superior intellectual power."

And it is admitted by all men, who are competent to give an opinion on the subject, that modern men owe their supremacy, not to any marvellous power of mind, but to superior methods in all things physical and metaphysical; and these were only attained after much experience through many years, during which men did little else than beat the air, violently enough no doubt, but not to any purpose.

* *Christ and other Masters.* Hardwick.

Knowledge and cultivation are also very wide terms. In scripture they mean that which shall profit man in the changes that are coming upon him, even his eternal being, and well-being, or the reverse. In human systems they are chiefly concerned with the trifles of a world that is passing away, with the satisfaction of desires that perish, and, not unfrequently, snare the soul to eternal doom. Judge now, which is wisdom?

Just lately, Prof. Owen, in considering the teeth of men, concludes that the Patriarchs must have been a different species, or they passed the greater part of their lives without any teeth. A different species certainly, we would say, in their *renewing* powers, the consequence of Adam's having eaten of the Tree of life (p. 224).

The parts of the earth which had not been visited by a flood were probably peopled at places with pre-historic or geologic men, and possibly with Sethites. The confusion of tongues we believe just as it is told, from there and then, the streams of men flowed by the great mountain system, or axis, of the old world, westward to the shores of the Mediterranean and Iberian peninsula, westward and then southward over Africa, westward and northward over Europe, above the mountain axis; eastward to China and Japan, eastward and then southward over the Indian Archipelago to Australasia, eastward and northward to the Aleutian Archipelago and Behring's Straits, bringing them to the mountain-axis of the New world; then by that same axis southward to the Horn, and eastward over the continent, and by many a pass

southward and northward, to overflow countries right and left of the axial streams of human life. The traditions, the writings, the monuments, the languages, of the nations, speak to the truth of this with one voice; speak not only of their central origin, and that centre as Asia, but speak of men in motion, spreading, migrating, over-flowing the earth, as "the tread of armies thickening as they come," and, as might be expected, this is the more recognizable the further we find them from their home, to the far east or west of central Asia. And they were a chosen race, a peculiar people, to whom empire was given over the earth to subdue it, before whom, and in whom, all other races of the earth became almost as if they had never been.

Another point, organisms on being submitted to changed conditions, when they begin to change, change rapidly, till more or less good equilibrium is reached, and then remain for long periods without varying.* This must have been the case with men migrating on all sides into new habitats, and the divergence which the races present to-day must have come to be at an early period. And again, degrees and peculiarities of divergence would depend on places and times, according as they excluded completely, or spared, the pre-historic, and the possibly non-historic (Sethite), races of man. In the face of the plain actualities of the universe, confronting all the evidence, and all that is evidence, in language, in writings, in traditions, in stones laid one upon another, such is the perversity of modern ethnologists, such the love

* Mr. Darwin.

of hobbies and excogitated theories of self, such the hatred of the Bible, the rejecting that which is truth, the wearying themselves to establish that which never can be true, that among these men ethnology is never a "logy" at all; principles which have been promulgated as good for all time are found just to be good, until the discovery of the next monument, or the rifling of the next tomb, and to complete the measure of human folly, this evidence is not received with joy, as becomes men seeking truth, but with impossible-to-conceal pain and grief!*

Turning now to the essential and all important truth and revelation for man, wrought by the deluge, to which all men do well to take heed, namely the exclusion of the unfit, the certain eternal death of the wicked, of everything that exalteth itself against the Lord. As a principle of the universe if it did not affect nor concern men, there would be little profit in a revelation. But as the law rules over all flesh and as men are capable of concern about their own selves, and this law happens to concern them profoundly beyond words to tell, a revelation was desirable, to the least as well as to the greatest. Now to early man a revelation in words would have been almost without power to influence, and even to day to tell some men, who are primitive enough indeed, that such and such consequences shall certainly come to pass, is but to influence them a very little. But the experience of the deluge told by father to son, how God did destroy the wicked, by the great flood which left no

* See an article in the *Quarterly Review*, April, 1870, on "Non-Historic times."

earth in sight, and how God did preserve the just man and his family, was at once the Law, and the Prophets, and the Gospel, and the conscience, of the rapidly multiplying races of men; of the many, of the most millions who form the under current of life, whose story history rarely tells, until distance, which diminishes most things in this universe, dimmed the story of the deluge and its power to affect men for good. But the law of the exclusion of the unfit had not diminished one jot or tittle from its absolute rule, and in the Lord's controversy with his people, wherein He gave them a Revelation of the things which are, and the things which must be hereafter, He gave them also the Story of the Deluge, as powerful to influence as words can make it, with the significant passages reiterated; to them it was the destruction of the whole earth and the preservation of the righteous; to us it is significantly prophetic of that future when the end of all flesh shall come before God, and when He shall destroy the whole earth (without any doubt) and wicked men with it.

CHAPTER XIV.

THE MOSAIC DISPENSATION.

When it became impossible because of sin, for the Converse of the Lord with man, to be carried on immediately, He continued to influence him mediately, for his further evolution by His spirit, by His word, and by godly men and others who all more or less directly contributed to the desired development. The Mosaic dispensation is remarkable for illustrating the above truths ; but specially remarkable for the definite development of the great principle, of making influences to be incident upon man for his evolution, through the medium of Words, of which our Bible which then began to be written is an embodiment. The dispensation is therefore definitely characterized by new changes in the environment of man, by Mental changes taking the place of physico-chemical changes.

Among the ways in which man may be affected mentally, Language occupies a high place. We assent to this truth every day, we speak of the pen being mightier than the sword, of the power of the press and of the literature of a country, of the pulpit, the bar, the drama. Education which consists in developing our mental faculties at schools and colleges, is carried on almost entirely by making many truths become incident on the mind through the written or spoken word ; and the writings of the nations are active agents in developing minds to-day, when their peoples, their cities, their rock built

monuments are but wondrous ruins all. Human progress has made the word more effective, more rapidly effective, and more wide spread in its operation.

The speech of one man encircles the earth in a few hours and becomes incident upon millions of minds in a marvellously short space of time. The changes in geologic periods affecting his ancestry, the shiftings of earth, air, and sea affecting that ancestry's stomach and legs, were slow in their progressive effects compared with the word. Finally, words are the "counters of thought," symbols of ideas, from mind and of mind, and to mind; they form the new and living way whereby exalting influences become incident upon man.

We find in the ancient world a deep reverence for speech going on to its deification,—a reverence found equally among Semitic and Aryan nations in eastern and western thought; a feature common to the Rig-veda and the literature of the Greeks, though they differ generally as the poles.

Man exalted above the lower animals not by his bones and muscles, but by his mind, confronts us as the highest twig on the great tree of life, growing onwards and upwards in ceaseless evolution. We repeat again it was reasonable, most reasonable, that the Power to which no limits can be imagined should work other effects on him than those which affect the lower animals; and it was in reason that the new changes in his environment should become incident upon his mind, and it was still in reason that the Word the *Logos* the spoken word of truth should be

the new change in man's surroundings, affecting his mind. And this reasonable possibility of the highest order, becomes a truth of the highest order in the light of all evidence, among which are the transcendent facts, that the word came first to man's primitive thought and primitive emotion, and then "widens with the process of the suns" until every important truth in the universe is revealed; truths which it is man's wisdom to interpret, and which human philosophy only makes the more sure.

When these new changes occurred in man's environment, the natural consequences were new thoughts, and new words to be spoken by every man to his neighbour, every father to his son; and afterwards to be symbolized on stones, on skins of animals, and thus become incident on succeeding generations

The general Truth involved in this mode of influencing mankind is supported by much evidence.

On looking back at the sacred and profane history of man, in the past and in the far past, we regard with wonder the strange phenomenon, that at sundry times and in divers places, individual men came to be, whose biography is almost the history of their age; whose influence by words spoken and written *by them* and *of them*, is numbered by many millions of minds, often for several thousand years; such were Abraham, Moses, Zoroaster, the writers of the Vedas, Buddha, Confucius, Menes, Berosus, Homer, Solon, Lycurgus, Socrates, Plato, Aristotle, Zeno, Numa, Virgil, Horace, Mohammed, the Inca, Shakespeare, &c., the writers of the Old and New Testaments; to which we might add the great conquerors

of the earth, down to Napoleon, of whom Wellington significantly said,—“It is that which strikes one as most extraordinary in the history of the transactions of our times—*how much of the fate of the world depends upon the temper and passions of one man!*”

This extraordinary phenomenon becomes more startling when the actual numbers in Men and Time are given, and the writings which influenced them.

THE WRITINGS AND TRADITIONS.	THE NUMBERS INFLUENCED.	THE TIME.
The Word of the Lord became incident upon Adam and selected men until Moses who by command symbolized it in writing, and after him the several writers in the Scriptures.	Beginning with one and advancing to 310,000,000 at present and are still advancing.	For about 6,000 years, 3,000 from Moses, 1,800 from close of the canon.
The Vedas (Sacred books of the Brahmans.)	Beginning with a few and advancing to about 200,000,000 at 400 B.C. have declined to 134,000,000.	For about 3,000 years.
The Zend-Avesta Reduced to writing by Zoroaster, or his followers.	Beginning with a few or one and advancing to be the state Religion of the Empire of Cyrus , <i>i.e.</i> the Persian, Assyrian, and Babylonian empires, have declined to 100,000 at present.	For about 3,000 years.
The Tripitaka or sacred canon of the Buddhists.	Beginning with one and advancing to 156,000,000 , (dividing with Confucius and Laotse) are declining.	For about 2,400 years.

THE WRITINGS AND TRADITIONS.	THE NUMBERS INFLUENCED.	THE TIME.
The Writings and Traditions of the Chinese, reduced to books of high authority by Confucius.*	Beginning with a few and advancing to 156,000,000† are declining.	Above 3,000 years, 2,300 from Confucius.
The Writings and Traditions containing the Mythology of Greece and Rome, (of Asiatic origin.)	The States of ancient Greece and Rome has ceased to be as a Religion.	Above 3,000 years.
The Writings and Traditions of the Nondescript Heathen.	About 87,000,000.	Indefinite.
The Koran.	Beginning with one and advancing to 157,000,000 declining.	For 1,200 years.

These are actualities of the universe, to the amount of men in many millions, and time in thousands of years. What has been the amount of force manifested in mind at the incidence of these writings and traditions? Wherein lies the charm? What is the elephant and the tortoise on which they all rest?

Mr. Ruskin has exclaimed in bitterness against Grecian art, because it has given us only things which they (the artists) imagined to be in heaven, and not the heroes and fields of Marathon and Thermopylæ. But the point for the philosopher is, why did they do so? to him all that is, is sacred, the fit and the unfit, the clean and the unclean. In short, whatsoever things are; for, if they be, they must be of significance.

* "He called himself a transmitter not a maker." MaxMuller.

† In ignorance of the actual numbers we have divided equally the followers of Buddha, Confucius, and Laotse.

In looking at the above table, we are struck with the vast numbers who for thousands of years turned, and do turn their eyes and understandings back to the cradle of mankind, in testimony to the great events which then occurred.

Next notice the number of men by whom those writings and traditions came, and by whom they assumed the form in which they became incident upon all nations, peoples, tongues; those very, very, few, among so many, many, millions, and through such long spaces of time. Obviously, according to any hypothesis they were *chosen men, selected men*, and obviously, this must be a way of the Unknowable in influencing men by things told in words, for it is sworn to by such a cloud of witnesses.

It is important to notice the almost universal agreement among the traditions of the nations, as to their civilization coming from without. We hear of gods or god-like men having come amongst them as teachers of civilization: such is told of ancient Chaldea, Egypt, Greece, Rome, and Israel. And it is important as bearing on this to notice how they performed a similar function for others. In this way we received our civilization, and in like manner we have carried and are carrying it to many nations. The coming of the Inca to Peru is a good illustration of an instance verging on the mythical, but certainly historical and true.

Coming now to the all-important lessons to be learned, we observe, that all the writings and traditions with one solitary exception have their power and strength in their oldest words. "We shall

learn," says MaxMuller, "that religions in their most ancient form, or in the minds of their authors, are generally free from many of the blemishes that attach to them in later times."

Not only is this true to our judgment, but the people themselves professing those religions hold the primeval words to be *the only Words of Revelation in very deed*. One and only one writing has suffered development, and great has been that development, since the canon with which it closes is the greatest and mightiest of all. Commencing in simple purity, transcending all others from the first, it persists from age to age an unpolluted stream of truth, widening as it comes, until the desert places of the earth are overflowed ; steadily and without haste as the morning of evolutionary changes succeeds the evening of mingled light, slow and measured in its advance to the exclusion of all others that are but *unfit varieties of itself*. The very Word of the living God sent forth into all the earth.

I think it is possible to give an adequate explanation of the various sacred writings of the nations, and to account for their truth and untruth.

The facts which confront us are these :

Touching all religions ; the primitive recognition of the fundamental verities, to which modern philosophy is forced to set its seal, and the subsequent pollution of all streams of faith, with one single solitary exception, which commences with truth, persists with truth, and after a lapse of fifteen hundred years, closes the written canon of Scripture in truth which remains to this hour ; are manifest.

How are these things caused ?

An explanation has been given on account of one of the verities. M. Renan considers the monotheistic verity to be caused by a "monotheistic instinct;" this takes us back to the infantile method of accounting for things by a certain *archeus*, thus the function of a coffee-mill is owing to a certain coffee-grinding instinct; such an explanation but acknowledges inability to trim the actualities of the universe to excogitated theories.

Believing as we must, that *force*, whether in mind or out of mind stands on no elephant or tortoise, and that whatsoever is, is not without significance; we seek for a reasonable explanation of the actualities of the universe, ignoring none. It will be a very simple elementary proposition to say that truth is caused by truth. In studying the vivid current of manifestations, or the effects which the Infinite works in our consciousness, we acknowledged their unspeakable truthfulness in succession, in progressive effects, and coherence; and they were acknowledged with consent of all philosophy to be of the Absolute—of God, and in them we could find no error nor shadow of turning to the right or the left of Absolute Truth. But we found error and untruth, directly we approached the matter of man's interference with these manifestations, which interference was employed to deceive and hurt another man (p. 64). When therefore we find in the writings and monuments and traditions of the nations, perfect truths, which philosophy after toiling for all past time is only reaching now; then our distinct duty is to refer these

truths to the cause of all perfect truth in all things always, to God alone. Apart from all special ways of knowing, this is the conclusion to which philosophy would inevitably bring us. And for a similar reason when we find error and untruth it is our duty to attribute them to the obvious cause of all untruth, namely, finite beings interfering untruthfully with absolutely truthful manifestations. These are the first conclusions to which a legitimate pursuit of the truth according to any right method, scientific or philosophical must bring us, and we cannot advance a single step from these conclusions without finding all the evidence bearing witness to their rightness.

For the truths found in the writings of the nations we assign one cause, and the truths themselves are one; the writings and remains of all kinds though manifold, agree in the oneness of their truths, and we assign one sufficient Cause, the Cause of all truth. For the errors found in the writings of the nations we assign one cause—Human interference, sometimes, aided by Satan, and the untruths themselves are one. The writings and remains of the nations though manifold, agree in the oneness of their untruths, and we assign one sufficient cause, the cause of all untruth. From generation to generation the same error repeats itself with a slight variation due to the succession in time. The simple truths of the Rig-veda, containing the echo of a Revelation which more or less clearly glorified God whom to obey is truth, has added to them a cumbersome ceremonial to glorify the human agent, whom to obey is untruth; this untruth accumulates until men disgusted with its

very foulness, return to the primitive truth as the schism of the Zend-Avesta, or throwing all aside take refuge in the obvious common truths of nature, and erect the positivism of Buddha. The Zend becomes corrupted after a similar fashion, and positivism containing only half a truth fails and is almost forgotten.

Again, the same drama is played afresh in the West: to the simple truths of Christianity is added a ceremonial for the glorification of the human agent; then a reaction and a return to the primitive truths. Subsequently the erection of Buddha's (Comte's) positivism in another quarter. The truths laid hold on at the reformation, are again endangered for the glorification of the human agent, by the Ritualist, who will have himself exalted and his emotions tickled, and by the spurious rationalist for the glory of his intellect; and thus we have the same human self throughout. And as we have one truth and one cause—the God of all truth, so we have one untruth and one cause—human—selfish interference.

Having found a cause for the ultimate verities found in the writings of the nations, we are forced to admit, in the solitary instance where those verities persist, the persistence of the same cause. The scriptures of the Old and New Testaments, alone remain pure and unpolluted; we are engaged on their scrutiny with the line and plummet of correct knowledge, and we have not found, nor shall we find, anything wanting; and are therefore warranted in assigning for their persisting truth, the persistence of the Cause of all truth as to their suc-

cessive development. Apart from this there is nothing in the special relations of the Hebrews to account for the persisting purity of these writings; the peculiar nature of their language was only a favouring condition present, and in nowise a cause, and the language itself was fixed by these same writings. On the other hand, there was much the other way. Had the Bible been found with the Hindus its purity would have been attributed to the natural barriers which protected their country from the great conquering armies of the world. The adopted land of the Hebrews was a disturbed land, a land where the conqueror came, as shown by the Egyptian monuments, before even the Hebrews settled there. And it was a land inhabited by the vilest race; which the very earth vomited out because of their sin, a race that it was necessary to destroy for the good of mankind, according to the principles of evolution, to exclude them from life, man, woman, and child. To this land the Hebrews came, and, in spite of their teaching, there still remained among them the idols which their fathers worshipped beyond the flood; and among their first disobediences to these writings was the neglect to put to death all the polluted inhabitants of the land, who afterwards, more or less, corrupted them. And subsequently, the country suffered excessively from enemies without, while within there were worshippers of "Moloch, Nisroch, Rimmon, Nebo, Dagon, Ashtaroth, Baal or Bel, Baal-peor, Baal-zebul, Chemosh, Milcom, Adramelech, Annamelech, Nebhaz and Tertak, Ashima, Nergal, Succoth-benoth, the sun, moon, planets, and all the host of

heaven.”* What the peculiar nature of their language performed for them was not to preserve themselves in the truth, but to preserve the truth for them, so that they always found it pure whenever they turned from the multitude of their abominations.

Let us admit that at a time in the past, when the ancestors of the whole Theocratic races, Semitic, Aryan or Japhitic, and Hamitic dwelled in the same land, as their records indicate: God spoke unto them the same words of truth, the primary effect would be the same knowledge of the same truth among all. And in the subsequent divergence in space and time, from this space and time we would have divergence in the influence which the ever present *human-element* would exercise on this truth, but however divergent, we should expect to find that on examination they would resolve themselves into lines further up the stream of time, showing less and less divergence as they converge to an indicated source. And this is what we actually find as a matter of fact which none can dispute. Again, immediately succeeding an event in human experience, unless constrained by some special circumstances, it is not man's way to reduce that event to writing; and this was truer of the ancients than it is of us, a certain time would elapse in which men, as they come and go, would cause variations in the primitive truth; when, however, men began to symbolize their thoughts on stones, and skins of animals, and thus fixed at *that time* the thoughts which these traditional truths caused in them; these writings remaining the same,

* *Chips from a German Workshop.* MaxMuller.

while succeeding generations continued to pollute more and more the tradition, would be referred to with respect and reverence, carefully copied, and preserved as the Rig-veda, etc.

But, since the word of revealed truth which was spoken in the ears of the ancestors of the great families of the earth, comes to us as it is this day, in a pure form, with many like words added thereto, at successive periods in time, in addition to the first period ; we are forced to believe that the same God of truth added these words at sundry times. It being admitted on the highest philosophical grounds that the word of truth was a fitting change in man's environment for his further development ; it was fitting, when, in the fulness of time, one family of the earth possessed a language in which the *words of truth could persist* unto all generations, that the words of truth should become incident again. And it was still fitting, according to the great law of selection which is of God, that God should select a fit man on whom the new change in man's environment became specially incident, and then on a "chosen people," and afterwards spreading to all nations of the earth, as it is this day. All this is in accordance with the principles of the universe, and gives no room for any son of man to scoff.

And thus came the Scriptures which are *par excellence* the word of God. There, and there alone, we find the words clear, certain, and precise, in simple grandeur, as, "God spake and said," and "Thus saith the Lord." Although the Hindus believe that "not a single line of the *Veda* was the work of human

authors, there is nothing in the hymns themselves to warrant such extravagant theories. In many a hymn the author says plainly that he, or his friends, made it to please the gods, that he made it as a carpenter makes a chariot."^{*}

The words of post-Adamic Revelation proper, became incident on a single man—Abraham. "Fear not, Abram; I am thy shield, and thy exceeding great reward," "I am the Almighty God, walk before me and be thou perfect." Then on Isaac his son in unbroken continuity, "I am the God of Abraham thy father, fear not, for I am with thee, and will bless thee." And on Jacob in a vision which showed the path of ceaseless evolution for man, "a ladder set on earth and the top reached to heaven." "And behold the Lord God (Jehovah Elohim) of Abraham thy father, and the God of Isaac:" and Jacob named the place Beth-el, and afterwards when he had more or less polluted himself with idols, lest there should be any mistake, and that the truth should be continuous, we have "I am the God of Bethel where thou anointedst a pillar and where thou vowedst a vow unto me." In the fulfilling of time, when the children of Abraham, Isaac, and Jacob, sat by the flesh-pots of Egypt and did eat bread to the full, there was certainly a pause in development. And then came the incident pain, that they might fly this dead sea of men; a king arose that knew not Joseph, that set over them task-masters to afflict them with their burdens; the forgotten truth of their fathers

^{*} *Chips from a German Workshop.* MaxMuller.

was forced into recollection under the Egyptian rod, till they cried unto heaven.

Revelation next became incident on a man wonderfully fitted, who learned not only all the wisdom of Egypt, but what Egypt could not teach, *true simplicity of heart*, in the mountains and desert places of Midian; this was the crowning virtue of Moses, through whom it may be said Revelation became incident on the world.

About four hundred years had passed away when the unchanged truth sounded again in the ears of man; the changes in his environment had acted long enough on his stomach, it was high time they should affect his mind—"I am the God of thy Father, the God of Abraham, the God of Isaac and the God of Jacob." And the Lord said "I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their task-masters for I know their sorrows." And Moses and Aaron as instructed, having placed before the people of Israel a possible pleasure, deliverance from their miseries, and a land of their own, the direct education of men may be said to have begun. A new set of changes, no longer incident on his stomach or legs, nor even on his brain, to make him more cunning in the satisfying of his appetites; but on his Mind, to further his ceaseless evolution.

The time ante-dating this and post-Adamic, was a period when the abiding sense of a mysterious Power was felt by men, partly from simple consciousness, partly from tradition, and as Sir John Lubbock has said in many instances it embittered all their life.

This may serve to illustrate the words first used in Revelation, thus we have "Fear not Abraham," "Fear not Isaac," &c.

The nightmare dread in the minds of the Patriarchs of the "Infinite, Omnipotent, Incomprehensible existence," was partly dispelled by the nature of "the manifestations." But the time we now speak of, was a time of fuller Revelation, of fuller manifestation, of a Personal Being who knew men's sorrows, and was come to deliver.

In the phenomena of the Exodus, we have again repeated, the principles which marked the genesis of religion at first. Man because of the pain of his circumstances, calling unto God, and God as a Personal Being manifesting Himself as Jehovah, and doing the wonders which the Almighty alone could do.

There is no other way under heaven possible for men, whereby God may reveal himself as Jehovah, than by doing to their knowledge those things which they have already in a measure credited Him with. See the reasonableness and transcendent fitness of the mode of Revelation. The "Lunar politics" side, the unthinkable abstract side of Being, was discerned by Pharaoh, by all Israel, by all the earth, even in the rudest fetichism, but what profit was there in this? None, but the one function of preparing the way of the Lord. Now see the progress of the Revelation. We see a people oppressed in the world of Egypt until its flesh-pots and good things cease to satisfy, we see the traditions of their fathers forced into remembrance under the lash, and when the creature is suffering, is it not a normal thing to cry unto God

who has made him and not he himself? So Israel cried unto the God of their fathers. In the language of philosophy observe this response, developed at the incidence of misery, and leading to their better adjustment.

Then there is a man Moses, *a selected man*, like the several we have seen, whom the earth has brought forth, learned in the traditions of his fathers, Abraham and Isaac and Jacob, cherishing the faith that God did indeed appear unto them, and would remember their children. And to him the Word of the Lord comes and takes hold on the link in his own mind, "I the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob," and Moses hid his face. Again, the very introduction to this shows the whole nature of the Revelation. As we have seen, God as the Power who made all things was already revealed to the consciousness of man. But to reveal *Himself in Person*, *He* must do those things which God alone can do, so the narrative says, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush and he looked and behold the bush burned with fire, and the bush was not consumed; and Moses said, I will now turn aside, and see this great sight, why the bush is not burned." It was a great sight, it was contrary to all experience, (the stone set at nought by modern builders becomes the head of the corner,) contrary to the uniformities of nature. And the Lord called unto the man, the Creator unto the creature, and the creature, man, answered "Here am I," And was not that a triumph, though evolution had been going on for

millions of years, when it brought forth a being, that could answer the Lord in words. "And He said, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moses was the son of the disobedient Adam, he was unfit, he was a representative man for the whole human race, they had all become unfit through Adam's disobedience, none were able to draw nigh, all had become incongruous with the conditions of their life. This was the cause of the sorrow of the world, the cause of Israel's sorrow. For the rod under which Israel grieved was abroad on all the earth. Men groaned under their burdens in the travail of life, by reason of their task-masters, for they were required to do, and to do, that it might be well with them, and none could do, no, not one. To those whose eyes were open, man's true state was seen. "Oh! woe to youth, which must be destroyed by old age! Woe to health which must be destroyed by so many diseases! Woe to this life where a man remains so short a time! If there were no old age, no disease, no death, if these could be made captive for ever!" are the words of Buddha the reformer, a *selected man* who performed in a humbler way for many millions, the function Moses was about to be entrusted with. And when Buddha left in disappointment the Brahman school of 300 disciples, and the Brahman school of 700 disciples, where he "looked in vain for the means of deliverance," when he arrived "at the conviction that asceticism, far from giving peace of mind and preparing the way to salvation, was a snare and a stumbling-block in

the way of truth," and finally when Buddha regards creation or the created world as "a misfortune, as an unfortunate accident," that "all is perishable, all is miserable, all is void," "admits of no real cause of this unreal world," "denies the existence not only of a Creator but of any Absolute Being; considers true wisdom consists in perceiving the nothingness of all things, and in a desire to become nothing, to be blown out, to enter into Nirvana," he is as eloquent to the point as that voice crying in the wilderness "I am not that Prophet," "He it is, who coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose," "Make straight the way of the Lord."

And when men in millions and years in thousands had borne witness that the law which came by Moses, and the law and philosophy which came by Buddha, Confucius, and whosoever else, could not profit, could not save nor deliver, *could not cause man to draw nigh hither*, could not advance man to the presence of the Lord, where sorrow and sighing flee away, then "His own arm brought salvation," He put the glory from off His face, and came down to deliver His people from their sorrows, "That where I Am there ye may be also."

And when Moses and Aaron had spoken the words of the Lord in the ears of the people, "they bowed their heads and worshipped," and then came and spake the words of the Lord in the ears of Pharaoh, "and Pharaoh said, who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Pharaoh thus confessed

his, and the world's unfitness, their state incongruous with the conditions of life. In a philosophic way the answer to Pharaoh's words would have been, "THE LORD IS, and you do not recognize this truth, neither by knowledge, nor obedience, and the non-recognition of this truth is incompatible with your existence." Such a state had its type in man's ancestral tree when an organism was incongruous with the changed agencies incident upon it, and gave no response to their influence, the consequence of which was its overthrow and death. Then followed, what is commonly called, the ten plagues of Egypt, when the Lord multiplied signs and wonders in the land of Egypt, before the eyes of Israel, and of Pharaoh, and of his servants, that all the earth might know the Lord, until the magicians saw in these things the finger of God, and the proud heart of Pharaoh was bowed *to knowledge*, but *not to willing obedience*. "And the Lord hardened the heart of Pharaoh," and spoke thus to him, "and in very deed for this cause have I raised thee up, for to show in thee my power, and that my name be declared throughout all the earth." This text puts it beyond all doubt that the function of the Exodus was the re-revelation of Jehovah as very God, and it attests all that we have interpreted relative to the nature of evil. And we have sufficient evidence now in our own time as to how difficult it is to accomplish this; modern deism in many forms and that which is springing up as the consequence of spurious rationalism and criticism, is but a return to the faith of Pharaoh, a putting on all the unfitnesses against which the ordinances of the universe have

ever ruled; a refusing to recognize Jehovah; a faith that if persisted in, can at the end only be exchanged for the faith of devils, "who believe and tremble."

We cannot dwell here on the Exodus which is remarkable and significant at every point, the Lord worked signs and wonders in Egypt, and performed those things which God alone could do; the ordinances of the universe, which even the lowest Egyptian attributed to some great Power, were seen to be obedient to the Lord, and the natural inference was, that He was that Power, and there is no other way imaginable whereby men or angels can be taught this truth. He confounded the superstitions and abominations of Egypt; Pharaoh, who was styled the son of God (*si Ra, son of Ra*), was told that the despised bond-men whom he oppressed were the sons of God, even His first-born. And thus it was when He came as the Friend of publicans and sinners, to help those who cannot help themselves, to pity the poor, and the fatherless, and the widow. The phenomena of the Exodus also presents us with the circumstances which recognized man's changed estate, of his having fallen from the presence of the Lord, of his candidature for restoration being based on the seed of the woman, of his return only possible through the blood and regeneration of Jesus Christ, of the sign of indirect equilibration to the destruction of all who know not the Lord. Thus we find that curious repeating of circumstances with variations, which so abundantly characterizes the uniformities of the universe, manifested in this new evolution of life.

Israel departed from Egypt, and the Egyptians had not learned obedience, but continued to pursue the paths of death, so the awful too late had come, and the presence of the Lord in the pillar of the cloud was to them darkness, when it was to the Israelites light, and the waters of the sea, obedient to the Lord, overwhelmed the Egyptians, for in *regard to them* the *incidence* of the waters *were not changed by the Lord* for they *acknowledged Him not*. And "Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore; and Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and His servant Moses."

A profoundly solemn warning of that drawing near of the presence of the Lord "when every eye shall see Him, and all kindreds of the earth shall wail because of Him," when neither the grave, nor death, nor hell, shall be hiding-places from His presence.

The people of Israel having thus been separated from all other peoples, their education began; the law given to them amid the thunders of Sinai, as interpreted by many Scriptures, embodied completely the laws of life, and sums them up in the first great commandment as interpreted by our Lord. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." It is enough to make an angel weep to turn over the leaves of a high class work on mental and moral science and find it written that religion "calls into being a distinct code of duties, the religious duties strictly so-called; which have no force except with believers.

The 'duties to God,' in the modern classification, are religious, as distinguished from moral duties."^{*} And this is appended to a short account of human manufactured or defaced ethical systems, which indeed have been "called into being," though scarcely can they be made to have any, being shams throughout, of which it is our distinct duty for humanity's sake to be ashamed.

We have seen that our duties to God, or rather is it not a truism, the most obvious and certain of any, that our duties to God absorb all that we can do, in thought, in word, in deed, all our heart, and soul, and mind, and every, and any departure from this, is a mockery and a lie born of the father of lies—the devil, whose existence it has become fashionable to ignore—which constitutes an untruth in itself?

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon."

We desire to refer to one or two things for the purpose of objecting to parts of the "*Speaker's Commentary*" which is a work capable of removing some difficulties but of adding others the greatest of all. It has gone after those who have made modern Israel to sin, is not worthy of the Christian men whose names are its warrant, and exhibits much unbecoming shuffling in the front of the enemy.

Egypt was a nation with a people of like passions with ourselves, and possessed a religion in mind with all the correlatives in matter of priests, stones laid

* *Mental and Moral Science.* Prof. Bain.

one upon another, words written and unwritten, and whatever else, according to their fashion. Ten times, and yet one more time, before their very eyes, they received such evidence as the world has never seen; evidence significantly addressed to convince them that their gods many, and priests, and religion altogether were just worthless to save or deliver, and dangerous to have to do with at all. Next, the hardened, obstinate, tied-up professors of this faith were completely drowned out in the Red Sea, and Egypt after being destroyed was then again destroyed. The people, and priests, and reigning family of Egypt that remained had to confront face to face, their country desolated, their monarch and his armies overthrown, their superstitions, faiths, charms, gods, all alike confounded. In every house there was mourning and lamentation, none escaped, no class, nor creed; no multitude of enchantments or sorceries, wherein they wearied themselves, were of the slightest use, and to their own seeing and knowing, clear and evident as their sun at noon-day, Israel, who were but yesterday their slaves, were completely delivered and saved, *and, because the Lord was their God.*

Now the Egyptians were men, and not cattle, and the laws mental and physical of the universe were not other in Egypt; force in mind had a certain quantivalence, and the pyramids stood on their bases and not on their apices. These being the co-existences, what in any sense or reason would be the certain sequences? Modern Egyptologists have never expected to find any! and the *Speaker's Commentary* considers they were clearly seen by Israel bor-

rowing the institutions and ordinances 'of Egypt along with its gold!! The *Speaker's Commentary* is careful not to multiply miracles, not to offend the ears of those whom heaven knows we shall rejoice when they malign us, but here is a miracle too vast for us; for the faith which accepts in simplicity the whole of the law, the prophets, and the gospel.

Egyptian history is a thing mostly of names, like the gods and dynasties of Hesiod's "Theogomy," they do not represent a historic succession, "but a line of shadows flung by the poet's imagination, as by some magic-lantern, on the blank darkness of a past about which historically he knew absolutely nothing." With Egyptian History it is only this in a less degree, few things are certain, few things are accurately known; but this is known, that kings and dynasties have occasionally employed themselves in defacing the monuments of their predecessors, and writing their own names and titles to days and deeds they had never seen; and that priests and people even surpassed this in their desire to deceive as to the actualities of their history, while among those who pretend to know the utmost confusion exists, although all are severally convinced they have interpreted that which all evidence and experiences of men refuse to allow them even the possibility of unravelling.

Now among the images which cannot definitely be limited in time, it is discovered that the Egyptian institutions of worship show some intimate relationship with the ordinances of the Lord given by Moses, and, *a priori*, this ought to be expected as the normal natural consequence of the actual co-existences given



above. And when it is recognized that the Egyptians were acquainted, and in some degree familiar, with the Peninsula of Sinai and with Palestine; that they worked copper-mines in the Peninsula, not a great distance from the mount which burned with fire, and for aught that is within the power of any man to show, did work them when the Israelites passed that way. It is only an instance of the folly which men talk, when we are assured that the Egyptians ceased to work these mines when they obtained supplies of copper from Syria; which again means "from the reign of Tothmosis I. to the seventh year of Tothmosis III. when an expedition was sent under military escort—the last occasion on which the presence of Egyptians is noticed." And this is the evidence! And when it is recognized that the Israelites were not inaccessible but the most accessible of peoples, they were "not to vex a foreigner, nor to oppress him," and—"Thou shalt not abhor an Egyptian for he is thy brother, thou shalt not abhor an Egyptian because thou wast a stranger in his land."—That the Israelites had made marriages with the Egyptians (Lev. xxiv. 10), and even Moses married an Ethiopian woman; it is obvious that there were abundant opportunities for the Egyptian priests to learn much concerning the way of the God, who could deliver after this fashion, and to this end they were moved by fears and hopes the most powerful of any; not to speak of a shattered faith which had to be replaced by something, or patched up in a way which would have most influence with the people. Evidently there is no need to hesitate as to what to believe, and

when we find it written thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them, I am the Lord your God; after the doings of the land of Egypt, wherein ye dwelt, shall ye not do, and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances, ye shall do my judgments and keep my ordinances, I am the Lord your God," we are constrained to believe that they were not given institutions and ordinances after Egyptian similitudes, and then commanded that after the doings and ordinances of the Egyptians they must not walk; for they were a people not capable of discerning nice shades of distinction in the matter of worship, and the Lord placed no stumbling-blocks to lead them to error.

The most curious part of all is to notice the circumstances which have led to the "bishops and other clergy of the Anglican Church" accepting a belief at once opposed to the science of history, common sense, and Divine revelation.

First there were the Egyptologists, men remarkable like the Lyell school of geologists for revelling in vast periods of time, time in thousands and tens of thousands; it was sweet to mouth such words that possessed a ponderous rotundity, and gave proportionate importance to the men and the matter. According to some of these, Egypt must have been of importance as a nation before the Eocene period, and probably may have had a paleozoic existence. Among them were a few heathens who, in the actual, knew little about Egypt, and nothing about the scriptures

as to what they are, who even considered the Israelites to be Egyptians; others considered that they derived everything from Egypt, which faith heretofore attributed to revelation; orthodoxy for the most part denied flatly that the ordinances of Israel showed any relation to Egyptian customs. Time and research made it plain that there was an undoubted relationship, and men's minds were so hopelessly twisted with the vast periods of time, that all Egyptian was necessarily considered to precede all else in space and time. About this epoch the biblical critics proper began rapidly to appear, men who knew neither Joseph nor Pharaoh; they discovered (we have never known how, after consulting them *ad nauseum*) that Moses did not write the Pentateuch, but that it was a comparatively modern invention, some even knew that the Israelites had never been in Egypt, nor in the wilderness. The biblical critics were noisy and attracted much attention, and orthodoxy in the uproar was compelled to adjust. By a rapid, and in some instances an acknowledged, change of front she accepted the parallelism with Egypt, and thus secured for Israel the story of the Pentateuch, the life in Egypt, the exodus, the wilderness to the Holy Land, secured for the Pentateuch historic truth indeed, but introduced grave doubts as to the revelation, for what are men to think of those words the glory of the Bible?—"And the Lord spake unto Moses, and said, speak unto the children of Israel," etc., "And thus saith the Lord," etc., in regard to ordinances which it is said Moses borrowed from the Egyptians? The more intimate and minute the relationship with Egypt

could be made out from the Pentateuch, the stronger was the probability that the writer of it was an eye-witness of the things of its history; and as it was generally admitted, on the other side, that Moses really did exist, and did lead the Israelites from Egypt to Palestine, it became highly probable that he was that writer. Thus a skeleton of historic truth was obtained for the Pentateuch and Bible generally, but virtually the ark of the Lord was deserted. It was a time of trial when (as has ever been) simple abiding faith would have triumphed, and the Church was not equal to it. And nothing in the actual was gained, the critics were men, heathens at heart, *who knew not the Lord*, who developed their theories without evidence, and could afford to hold them still without evidence, or multiply them *ad infinitum*. On looking at the parallelisms of Egypt with Israel there are first those, some of which have been referred to in this work, which were pre-Mosaic and common to other countries, as the overshadowing wings (of the cherubim) so common on Egyptian monuments, which we have seen were derived from the Cherubim of the Tree of Life.

The distinction of clean and unclean meats.

The existence of priests.

The existence of anointing as a ceremony in religion (Gen. xxviii. 19, xxxi. 13).

The existence of writing on the door-post and gates.

The erecting of pillars.

Turning to those which the Christian believes to have been of Divine Revelation, it is observable that with Israel's story and Israelitish things they are in

perfect keeping, they constitute in very deed whatever is Israel's—are united in a whole that cannot be disturbed in part, perfectly congruous throughout; and owe their existence and character to the actualities of the universe touching man's estate, which none but the Lord could have known, and nothing short of a Divine Revelation could have established. On examining them when borrowed into the Egyptian worship, for reasons the most powerful and evident of any, by the pressing wants and forced diligence of Egyptian priests and Sovereign, we find that they are varied as might *a priori* be expected.

The Ark which with Israel abode in darkness as Him who is invisible, owed its influence to the Presence of the Lord which did influence, and the experience and associations of Israel in the Wilderness. These were wanting with the Egyptian imitation, accordingly it was exposed to the eyes of the priests and people, for out of sight it was almost out of mind to them, with no reality of existence. Next, the bearing it on staves was a normal thing in the Wilderness, and its rest in the Temple was normal and fitting; but where is the connection in the Egyptian processions except as a show, to influence the people and glorify the priests? That the presence of the Lord was manifested between the cherubim was known to all Israel, for it was no secret, but there was no presence with the Egyptian imitation, accordingly a symbol was placed there: that in process of time in the presence of monuments, names, words, thoughts, of Egyptian heathenism, the two figures should come to represent the "double Ma"

is most natural, for as cherubim they had less connection with anything purely Egyptian.

In the ceremony of the scapegoat, the variety of selling it to Greek traders, is most obviously natural and is especially Egyptian in kind. While the original ceremony in its deep significance has no connection with Egypt whatsoever.

The purification of the priests, and their linen robes of purity are explained by their significance in Israel, but what explains them for Egypt? If all those things stand on the elephant and tortoise of Egypt, what do *they* stand on? That cherubim figures and shadowing wings, common to many nations, should be raised on a box and carried in procession in a religious or other ceremony might come easily to be, but, it is other details of this and the many other things, for which an adequate cause must be shown.

Considering the early history of mankind, that a tent should be sometimes used as a temple, and it or other structure be divided with curtains is natural enough, and is an elementary thing which no nation would require to borrow from another, which is equally true of other simple things.

If the reader will now turn to Numb. v. 11., he will find an ordinance given Israel with the words:—

“And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, &c.” On which the “Speaker’s Commentary” has the following comment. After referring to an Egyptian custom which is found among many nations even of the lowest grade, it is said, “This then, like several

other ordinances, was adopted by Moses, from existing and probably very ancient and widely spread institutions, (p. 669, vol. i.)

Now, seriously, what is the meaning of such a comment as this on a ceremony most needful, most useful, given *with deterring force, that the very words may have power*, and levelled at an evil which is abundant to this day, and most abundant in the misery it works?

The ceremony as an ordeal, recognises faithfully the horny hardness of their moral nature in reference to this evil, which is true of most nations of antiquity, even the noblest. In order to beget a fitting shame and sensitiveness in relation to the sin, the woman was brought near and set before the Lord, "The High and Holy One." The decision came in no way that could at all be influenced by man, for no man could be trusted. The consequence was apparently a well-known disease, namely, Phlegmasia Dolens, which follows childbearing.

In short, the whole may be unified as *an oath of innocence, prolonged in its incidence* for the most obvious and necessary reasons. Thus, this ordinance which men have hesitated to derive from Jehovah, is absolutely perfect. And this is only an example of many such objections brought against ordinances which recognise faithfully the actualities of the universe, things as they are, and not as they are imagined to be by ignorant men.

The imperfections of Israel then and afterwards evidenced to future generations and to us, that all this was only the relatively real, a mighty voice cry-

ing from the Wilderness of the earth, touching Him and that which is to come.

In regard to the various ordinances given to Israel in the Wilderness, which we have not space to touch on in this work, the following rules should be applied in their interpretation.

First, that they were acts done by man in the recognition of the Truth, even the Lord.

Second, that the kind of acts recognised the truth of the relation, according to the ordinances of the universe.

Third, that the acts occurred so often, and endured so long, as to afford abundantly the necessary requirements (according to the nature of man)* to influence him adequately.

Fourth, that they were but the relatively real ("the shadows,") of which the Son of Man, the Lord from heaven was the Absolutely Real ("the substance.")

The destruction of the inhabitants of the land was because of their unfitness, which is well expressed in the words which say that the land itself vomited them out; and obviously, according to the principles of biology, the youngest child was also defiled: they were excluded for the good of the race, and mankind are so much better to-day because of this exclusion. Infidelity has made the destruction of these nations a point of one of its attacks on the Bible, we see it was not hypocrisy but only ignorance.

We have found on carrying the modern doctrine of evolution into the Bible that, as a rule, the sim-

* See under "Retentiveness," *Mental and Moral Science*. Prof. Bain.

plest and most obvious rendering of the Hebrew showed the greatest harmony with the certain truths of science, and so shall we find to the end. Turning now to the name of Jehovah, of which we promised to say something, let us pursue the same simple method.

The name Jehovah denotes the personality of God. In the beginning of Genesis Adam and afterwards Eve are presented as in converse with Jehovah. Now we must suppose that they had *a name* for Him who was thus realized objectively to their senses, the name they used would be spoken in the ears of their children, and exist for a time in their children's traditions, and in their writings, if any, to be spoken of by Abraham, by Isaac, and by Jacob. When, therefore, we read in Exodus vi. "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty (*El Shaddai*) but by my name *Jehovah* was I not known unto them," the simple obvious conclusion is that by *the name Jehovah* He was not known unto them. Yet we see that they must have had *a name* for the manifested Person of God, and the obvious conclusion again is that the name used for the same Person was not the same as Jehovah. Now Moses in writing Genesis simply used the name revealed to him, which was a name of power to him compared with any symbol he received from any tradition or writing of men; and it was a most obvious, natural, and legitimate thing to use this name for another, probably of human invention which had been used for the same manifested Person. When Eve said she had "gotten a man from the Lord" she used *some word* to denote

the Personal Being known to her. Moses in recording her speech uses *the word* by which the same Personal Being is revealed to him. The proximate elements of the name Jehovah were known to Moses before, and were probably known before Moses came to be, but that the exact verbal symbol Jehovah (or whatever was the right Name) was known, is flatly contradicted by the simple words of the text. The fact of its proximate elements being known, made it all the more plain and significant when it was enunciated in the above form.

One thing more requires to be glanced at for the purposes of this chapter, namely, the omission of the motives of eternal life in the early parts of scripture. This has been a puzzle to many, but it really bears testimony to the measured pace of scripture as a power ever being developed in relation to man. The first intention of scripture was to incite certain and sure converse between man and the Lord, and this was sought to be accomplished by pulling him in that direction by all possible motives that had real power with him, as the all-important pleasures of life have; and the non-employing of motives that for him had not only no power, but were very liable to become obstructives, as the whole catalogue of Roman Catholic saints, etc., are to this day. In the health, spontaneity, and power of youth men rarely care much for immortality, and that was the youth of the world when health and power was the rule and not the exception. That they discerned the immortality of the soul must be argued from the fact that such a belief has not been found absent in any nation, even

when it was impossible to discover whether it acknowledged a God. The Hindu mind was saturated with it, his present life was to him a problem, his future a certain fact.* It was well then to omit those comparatively powerless motives and thus save Israel from a whole series of follies, we never read of them providing a suit of clothes for their deceased friends to wear in the next world, or taking the high philosophic measure of sending an infirm parent to a happy country by burying him alive. The flesh pots of Egypt, where they did eat bread to the full, "the cucumbers, and the melons, and the leeks, and the onions, and the garlic, the manna of the wilderness, the land flowing with milk and honey, a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil olives, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything, it is a land whose stones are iron, and out of whose hills thou mayest dig brass," alternately ravished the hearts of the Israelites. These were substantial reasons for not falling down to an Ibex, or setting up a golden calf, and then analytic of man's nature, and prophetic of Israel's future.— "When thou shalt have eaten and be full, then beware lest thou forget the Lord."

The very omission of any distinct revelation of life and immortality ought to convince the intelligent Hebrew that the canon of God's word was not yet finished, and required the New Testament of Jesus

* MaxMuller.

Christ, by whom life and immortality were brought to light.

Perhaps the most important event of the sojourn in the wilderness is the Lord's entering into covenant with man, a covenant or testament signed with blood, and it is significant that the terms of this covenant, man of himself was wholly unable to keep, and his delinquencies had continually to be atoned for by the shedding of blood, even as it had been from the beginning of the evolution of life.

Moreover, the commands, which at first were outward restraints, were, according to the scriptures, one day to be "written in the heart," *i.e.* developed as internal relations to balance external relations according to the uniformity of evolution, and this was to happen under a new covenant or testament of which the old was but the shadow.

CHAPTER XV.

THE CHRISTIAN DISPENSATION. RE-EVOLUTION OF LIFE
OR RE-GENESIS OF THE CREATURE.

We now turn from types and shadows to an evolution of life as real as at the first. For millions and millions of years throughout the ages of geologic time, from the Spirit of the living God moved upon the waters, the evolution of life continued. That life, given at first by God to the earth, had *never* died, but flowed on through channels of flesh and blood, when the mountains were being brought forth, and the beds of the ocean prepared; moulded, and modified in the descent, ever growing in the knowledge of God, ever approaching the presence of God, ever receiving the correction of God, and having been made perfect through suffering, out of great tribulation, it finally advanced to the presence of the great and terrible God. Evil which must needs be manifested once in an eternity of evolution was then manifested, and became incident on the creature, and the creature fell from the presence of the Lord, and the life which had never died was required to be rendered up to God.

The universe would, in due course, return to the cosmic vapour state, evolution would again bring forth suns and worlds, and a man to the presence of the Lord, evil would have passed away, and left monuments, living monuments perhaps, of the awful consequences of disobedience, the sight of which

alone would suffice to establish obedience for ever. We should have been among those living dead, witnessing to the wages of sin, vessels of dishonour, reaping destruction, and warning the living from the ways of the dead. But God so loved us, even us, that He would not let us perish, but performed a greater wonder than Heaven or Hell had ever known, namely, carried the present creature through dissolution and evolution again to His presence without disturbing its consciousness of same self.

The ordinances of the universe demanded the dissolution of the creature because of disobedience, and evolution must succeed before another could appear before God.

Accordingly the redemption of man is divided into three parts, first, the fulfilling of certain conditions whereby it becomes possible. It was our race that disobeyed, and therefore we must bear the consequences, the deliverance must therefore come of the race; but the race of itself, without a special provision, was unable to deliver anything. This special provision was the seed of the woman which the race possessed before it fell, and that seed was the developing human body of the Lord, so that He came of the race, the rock of our salvation, the second immortal variety, of whom we can be *born again*: "sacrifice and offering Thou wouldest not, but a body hast Thou prepared for me." Second, the fulfilling the conditions of dissolution or death. Third, the fulfilling the conditions of re-evolution. The redemption is truly an epitome of all past evolution of life.

In the fulness of the ages, through which prophet

had been shouting unto prophet down the corridors of time; and after there had been silence in heaven for the space of half an hour, an angel "that stands in the presence of God" descended to the earth, and said unto a woman of our race, "The Holy Ghost shall come upon thee, and the powers of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God." This corresponded to the Spirit of God, as at the first, moving upon the "wasteness and emptiness" of the earth, now upon the wastes of human wickedness, and a mysterious abiogenesis succeeded once again.

It is well known that the changes in the human womb are an epitome of all past evolution of life; beginning with a homogeneous, undefined, living thing, it grows heterogeneous and definite, and manifests phases of form answering to those which marked the descent of man. The incarnation took place probably at the first. In the fulness of time the virgin brought forth her first-born son, and unto us was born a Saviour, which is Christ the Lord. Having thus fulfilled the natural laws of God, the child was made to observe the later ordinances by Moses, circumcision and presentation before the Lord. He next fulfilled the part of a human son and brother, toiled in the sweat of His face for daily food, observing minutely each relation that He might be altogether man while He was altogether God, and the angels of God from the highest heaven worshipped Him (Heb. i. 6). This period of His life corresponds with that of geologic man, the gift of the Holy Ghost

(John i. 32) with the making Adam a living soul, and then He was taken not into Paradise but into the wilderness, and when He had fasted and was an hungered, Satan came to Him, and the temptation was gone through again under the most adverse circumstances. "In His humiliation His judgment was taken away," faith and not knowledge was therefore to be His shield. Against this shield the devil hurls his darts. The Lord uses the arms which have been provided for man as man, He disregards the present distressing, but only seeable, circumstances, and looks away to those that are invisible, and answers the tempter's words by the scriptures. The temptation is specially remarkable as showing the way in which our Saviour, and even Satan, reverence the written word, it is the last place of appeal for both. The Lord does not quote the voice which a short time before spake from heaven after His baptism, and declared Him to be the Son of God, but He does quote the Bible. This alone is sufficient to convict those of error who appeal to their feelings, or the human element of their church rather than the Bible.

The temptation over, He goes away to preach and to teach all men of the kingdom of heaven, and to fulfil all things that were written concerning Him. He renews the law in the power of its spirit again from the mount, and in His own name: "Ye have heard that it hath been said." "But I say unto you," is the tenor of His words. And then, as the Prophet Preacher speaks unto the people the words of eternal life, illustrates and supports His teaching by signs and wonders, wherein He is shown to be

the Ruler of the physical and spiritual worlds. The Prophet of that spiritual world, which comes not by observation, but comes with weal or woe to all men. He instructs them to disregard the simple surrounding things of this world that are soon to be destroyed, and to set their affections on those things which must remain for ever: uniformly with all the past of evolution He speaks of new changes that are coming upon the earth, and of men being adjusted or not adjusted to them; uniformly with evolution He teaches that the Words of God constitute the influence incident upon man for his further adjustment in respect of those changes; uniformly with evolution demands an efficient response to the incident word; uniformly with evolution expects it to differentiate the soul from the body, setting the spirit in antagonism to the flesh, the spiritual life in opposition to the natural life; uniformly with evolution expects the incident change to put a strain on the creature, and the suffering to perfect the creature, and requires that the new adjustments shall become part of the creature's very nature, (organized as a biologist would say); uniformly with evolution He teaches that homogeneous mingle of good and evil, of happiness and misery, shall be differentiated "the one from the other;" and shall be for ever separate, all pleasure from all pain, all joy from all sorrow; segregated, "gathered out," from each other.

In recognition of the fall, He teaches that all men are lost and must be born again after the second immortal variety of the race, or they shall never enter the kingdom of heaven; that no man can come

unto God but by Him, that their life has been forfeited because of disobedience, that He is going to give His life for theirs to purchase their pardon and re-create them after Himself. Having chosen twelve men to be his witnesses on the earth, and instructed them in regard to His mission, He prepared to give His life a ransom for the many, "*to blot out the hand writing of ordinances that was against us,*" by receiving their incidence in His own body, that they might be fully equilibrated and no longer rule to our destruction.

Satan had left Him for a season, but was now working to prevent the deliverance of man out of His hand, he could only see things finitely and did not know how that deliverance was to come to pass. The Lord spoke in Eden of an event that would not happen for several thousand years, Satan thought he saw it coming in the righteous Abel, and incited his brother to slay him. He had been the real author of all the wanton murder and suffering, which is but a form of murder that had defiled the earth since the fall, he was the murderer of our race, and determined to repeat the crime on the only righteous man on the earth; he thought it must be right to kill Him anyhow, and to accomplish that murder he set himself.

Our Lord had borne long the contradiction of sinners against Himself, and the unbelief of His disciples. He had lived the most natural and unobtrusive life, compatible with His mission, of any man, He was in no way eccentric or singular, possessed none of that meanness which characterizes too many

Christians, and chills the flow of love towards them, even Judas loved Him. When Satan left Judas, and in his right mind he reflected on the Man and the deed he did not say "serve Him right," as he would of an encrusted cold-blooded modern Christian. What a testimony it was to the gracious human nature of the Son of Man, as the pieces of silver, the bribe of the betrayal, rang in the Temple of the Lord, at the feet of those stern rigid formalistic hypocrites, that had never touched a sympathetic note in the heart of a fellow man all their life. "I have betrayed the innocent blood!" cries the man in agony of soul who had seen the Saviour from day to day. He was the only Hero to His valet the world has ever known, a Prince, and a King Whose Majesty no familiarity, though the greatest was always granted, ever dimmed; the first true Gentleman and the only real one. Much that is noble, much that is chivalrous, has appeared in every nation—Jew, Iran, Roman, Greek; but true gentleness subsisting with all might, which reigns in, without concealing the dignity of power, can be learned only of the Son of Man, Who first ennobled the non-resistance of evil, while filled with all strength to crush it in an instant.

And then as the Friend of publicans and sinners. The Mighty God, probably the self-same Person who came down on the mount that burned with fire and trembled at His presence, certainly the same of Isaiah's vision where the seraphim covered their faces as they cried "Holy, holy, holy, is the Lord of Hosts:" to Whose Presence the creature had been advancing for myriads of ages, and now that it was

fallen He had come to meet it afar off, the glory laid aside, "this Man receiveth sinners,"—the fallen woman's first Friend, "when she knew that Jesus sat at meat in the Pharisee's house," she came to weep at His feet. The Pharisee was more a god according to heathen and modern infidel notions; Jehovah was the Son of Man.

In the last journey to Jerusalem He seeks the sympathy of His disciples in contemplation of suffering adequate to atone for the sins of a world, but they, poor things, pondering the bubble of an earthly kingdom, disrelished the story. The evening before the crucifixion He ate the Passover with the disciples, called up the shadow that it might now meet the substance and pass away. Fifteen hundred years before, Moses, on the occasion of the establishing of the law, offered a sacrifice, and sprinkled the blood of the victim on the people, saying, "This is the blood of the Covenant which the Lord hath made with you." The Lord Jesus, on this evening, when about to offer the real sacrifice, even Himself, on giving to the disciples the wine which represented His blood and His life, said, "This is My blood of the New Covenant which is shed for many." Other nations had changed their gods and their ceremonies many times, but the same God who had accepted the sacrifice of Abel, the God of Abraham, of Isaac, and of Jacob, is still the God of their succeeding race, and, now as ever, only to be approached through the strange act of sacrifice, of blood shed in evidence of what was, and is, and is to come. And now no revolution was going to happen, no jot or tittle of a single ordinance to be a-

bolished, but the many shadows were gathering themselves into one form, and "the mystery which was kept secret since the world began" was about to be revealed.

The first spiritual worship under the new covenant, the word, the prayer, the hymn, over, Jesus and the disciples pass out into the midnight darkness, there was no more, anything, to occupy the mind, and the prospective suffering for all the sins of men, the triumph of hell for an hour, the hiding of the Father's face, the becoming an accursed thing suspended between earth and heaven, too bad to touch either, all come with *the vividness of spiritual sight*. And being in agony He prayed, and His sweat was as it were great drops of blood falling down to the ground. He was probably in danger of dying in this agony, and hence the angel coming to strengthen Him. The interest of all heaven and hell was concentrated on the scene, the Lord of life and glory was in the power of devils in a world of wicked men. He had never resisted them from the day they left their heavenly habitation, though they had established their throne of iniquity, and framed mischief by a law, and had ridden rampant in the universe of God; perhaps they will provoke Him now to break His own royal law, so they try their utmost, this kingdom of demons, and their willing subjects men; anyhow they would do unto Him as they had done unto the race whose form He had taken, as unto Abel and the prophets and all men in the gratuitous murder and misery of ages. So they took Jesus and led Him away to the high priest, and he delivered Him unto Pilate, and he sent

Him unto Herod, and Herod with his men of war set Him at nought, and mocked and arrayed Him in a gorgeous robe and sent Him again to Pilate, who finding no fault in Him at all, sought to release Him. But the people cried the more exceedingly, Crucify Him, Crucify Him. Pilate unwillingly consents to the crucifixion. And the soldiers led Him away into the hall called Prætorium ; and they called together the whole band, it was such an opportunity, a victim they could play with and torture before putting to death ! The meekness of the Lord invited this from evil natures, arrogance and haughtiness to them alone ennobled a man. Satan seemed more a god to his followers than the meek and gentle Being by whose word suns, and stars, and worlds, are sustained.

He had said He was a king, so a king they would make Him ; and they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, king of the Jews ! and they smote Him on the head with a reed, driving the thorns into His head, and spit upon Him, and bowing their knees worshipped Him ! Pilate saw Him again, blood was streaming from the wounds of the thorns over the face that angels had veiled themselves before ; Pilate had seen deeper than others, saw something in meekness to fear for the first time, he would try again to save Him, the people might pity the blood-stained form. Then came Jesus forth wearing the crown of thorns, and the purple robe, and Pilate saith unto them, Behold the man ! When the chief priests therefore and officers saw Him, they cried out saying, Crucify Him, Crucify Him.

The marvel is, how completely at the instigation of evil they furthered the destruction of evil, and actually defined openly the principles involved, the mode of its destruction. "We have a law," they cry, "and by our law He ought to die, because He made Himself the Son of God." This is absolutely correct, the very substance of the covenant; again, "His blood be on us, and on our children," *i.e.* their very deliverance from the power of Satan. These of course had a transient side of retribution because of the sin in which they were uttered, but mainly all referred to the beneficent mercy. And thus Satan, as in Eden, was again unknowingly contributing to the destruction of evil, and was prompting and applauding the words which defined the mode of its destruction; and so it has ever been, to depart from the Lord is but to walk in the delusion chosen for you. If you will not walk at liberty with Him, as a son unto honour, but seemingly choose your own way, it turns out that you have exchanged freedom for slavery, and are become a servant unto dishonour. When Pilate heard the saying that He made Himself the Son of God, he was the more afraid, he felt the congruity between the assumption and He who made it. Had Herod or Cæsar said so it would simply have been comical. "Pilate went again into the judgment-hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then said Pilate unto Him, speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me except it were given Thee

from above, therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him, but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, and he saith unto the Jews, behold your king! But they cried out, away with Him! crucify Him! Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar." The rejection of the Lord, Who had delivered their fathers from the bondage of Pharaoh; fed them in the wilderness with the bread of heaven; led them by the pillar of fire and cloud to a land not their own, for another Pharaoh was now complete. "Then delivered he Him therefore unto them to be crucified." Considering his light and circumstances, Pilate played a noble part. "And they crucified Him, and two others with Him, on either side one, and Jesus in the midst." The devil seems to have been in every body, soldiers, priests, and thieves, all reviled Him to the utmost. In anticipation of error, and in affection, when Jesus saw His mother and the disciple standing by whom He loved, He said unto His mother, "Woman, behold thy son, and to the disciple, behold thy mother."

It was now nearing noon, the first part of the redemption was fulfilled, He had kept absolutely every relation, hell had tempted Him to the utmost and prevailed nothing; He was the Lamb absolutely without spot or blemish. The Jews had been pre-

paring their passover, and unconsciously, and aided by Satan, prepared The Passover, and now the sacrifice, which alone could take away sin, and destroy the power of hell and of death, was unknowingly raised by sinners and demons, and displayed before heaven. In wickedness, men had wickedly tormented Him, and now their wickedness was going to be transferred to Him.

At noon darkness came over the land, and the sun was darkened; Hell must have seen that something was going to happen, but could not tell what, may have fancied its own doom was come, and hurried away; the voice of reviling was hushed, for the darkness made men afraid. It grew towards the time of the evening sacrifice, the priests who had been crying "crucify Him!" before Pilate's judgment-hall were preparing, for the thousandth time, a lamb on the great altar before the veil of the Temple. And now the hour was come, and the command comes forth from the highest heaven, "Awake! O sword! against My Shepherd, and against the Man that is My Fellow," and a consuming fire, invisible, but awfully real, came down upon the sacrifice. The spiritual side, *i.e.* the real side, of the ordinances of the universe which stood demanding our life were altered in their incidence, changed from us on to Him as He hung upon the cross. Spiritual darkness of iniquity came upon Him, awful darkness, outer darkness, the blackness of hell like a flood, multiplied misery and woe budding for eternity concentrated on a single soul suffering for the sins of a world, until every transgression and disobedience received a just recompense of reward.



He trod the wine-press of the fierceness and wrath of Almighty God, and of the people there was none with Him; felt the horror of being forsaken of God, the anguish of spirits damned, and cried unto God but He would not hear, and terrors of destruction abode upon Him. He cried again with a loud voice, and it was *enough*, and yet with life to say "It is finished" He bowed His head, and died. And the earth trembled, and the rocks rent, and the graves of those who had heard and believed His words of life gave up their dead. The veil of the Temple and the cherubim that kept the way of life were rent in twain, and all the people that came together to that sight beholding the things that were done, smote their breasts and returned. Death and hell fled as His spirit fled, but He bound them, and took away the arms wherein they trusted, and divided the spoil, descended into hell, and with His foot on the head of the serpent preached life in the den of destruction. The woe denounced by the Lord against Judas refers principally to the devil who entered into him, as it did when spoken against the serpent in Eden: in Eden, Satan betrayed man, and afterwards betrayed him for ages, he betrayed the Son of Man to his own woe, murder was the first and frequent fruit of his betrayal, he murders the Son of Man to his own destruction.

The extreme simplicity, naturalness, or conformity to the ordinances of the universe, which marks this and other parts of the redemption is remarkable. Man interferes in the order of nature by changing the incidence of forces, in the death upon the cross this is all that happened, God changed the ordinances

of the universe which "were against us" (Col. ii. 14) on to His own Son on the cross, He bore their incidence until (scientifically speaking) they equilibrated themselves. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to His cross." "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances,..... that He might reconcile [*equilibrate*] both [*i.e. the ordinance and the non-equilibrated human race*] unto God in one body through His cross" (Eph. ii. 15, 16).

The reconciliation was obtained not merely by offering a life greater than the whole aggregate of human lives, but by enduring suffering (for they are inseparable in such case, p. 230) greater than the whole aggregate of sufferings that would have attended the destruction of the race. In each division of the redemption the deity of our Saviour is manifest. To have lived absolutely without sin from birth to that hour when the gathering darkness silenced the revilings of devils and wicked men, was more than any finite being could have accomplished. In the second and third parts of the deliverance there is no alternative but to accept His deity. If, as some believe, the Saviour was not God, then He must have been a finite being, and if a finite being, all that we have said touching finite beings applies to Him. He could make no offering at all to God to begin with, but, suppose Him for a moment as a finite being of the most exalted kind, if we add to Him a single unfitness of a single individual according to the law of God He becomes unfit, and as an unfit finite being

He could not even save His own life. Now observe what happened in the actual. There was added to Jesus Christ not a single unfitness of a single individual, but the many unfitnesses of millions of finite beings, and necessarily He became unfit, and as an unfit being He received the incidence of the ordinances of the universe with all their might to destroy. The wrath of God rested on Him, and although this caused Him suffering which cannot be told or thought of, suffering sufficient to atone for all the sins of men in that agony which His infinitely exalted nature alone could feel. But it was not possible, whether in earth or in hell, that His Life could be extinguished; accordingly, having received the full incidence of the inexorable ordinances of the universe sufficient for the death of all finite beings, He triumphed over death, and the grave, and hell, and carried the once unfit form of man straight to the throne of God on high. There are clear indications in scripture that even the angels are in some way involved in the deliverance wrought by Christ. It would seem as if the existence of all finite beings was only through sufferance until "that in the dispensation of the fulness of times He might gather together in one, all things in' Christ, both which are in the heavens, and which are on the earth, even in Him" (Eph. i. 10). Henceforth wicked perverseness alone can deny the Deity of our Lord and Saviour Jesus Christ. Early in the morning of the first day of the week the earth trembled again as His Spirit re-entered the body, and the Lord rose from the dead, He had lived and died for sinners and must go to His Father again. "And behold there

was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; his countenance was as lightning, and his raiment white as snow."

This brings us to the third part of the Redemption. He died for our sins, and rose again for our sanctification; and our sanctification has, in common with the other divisions of the redemption, a side which is philosophically explicable, and which shows us the rigid order on which all things are based. If the human race had not been redeemed, but allowed to perish, to beget another race would have required another gift of the Spirit of God. Now in the Word of God, Jesus Christ, in His death, is supposed to carry back to dissolution and death the lives of all men, and to bring them with Him again at His resurrection. "To lead them captive," as it is said, "and when He ascended on high He received gifts for men." He is represented as the Maker of all things; to make a new race He would have required the gift of the Spirit, having fulfilled all the conditions of the dissolution, He now receives that gift. It is written, "Thou hast ascended on high, Thou hast led thousands captive, Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them:" and in the New Testament, "When He ascended up on high, He led a multitude of captives captive, and gave gifts unto men." Thus the gift of the Holy Ghost has a side which is also according to the uniformity of evolution, is based on the work of Christ, He is called the Fountain of living waters.

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me and drink.....But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified." But in the third part of the redemption He is glorified, and "has entered into heaven itself, now to appear in the presence of God for us." Thus the triumph was complete, and the creature returned again to the presence of God.

We come next to the important subject of the transferring of the benefits of Christ's Life, Death, and Resurrection, to the human race. Throughout the evolution of life the benefits of an adjusted organization were ever transferred to the race by the law of hereditary transmission. When a variety arose in an unequilibrated race in comparative equilibrium with its circumstances, the individuals born of this variety inherited its fitness, and in this way the race became equilibrated in the course of generations. Hence we find it taught emphatically in scripture "*that we must be born again,*" and born after the second Adam, the second immortal variety which has appeared in our race, or we can never enter the kingdom of heaven. The congruity of this also, with evolution, is manifest: no searching can find out anything in the Bible, that is not.

But observe, the circumstances are not exactly the same as in ordinary evolution of life, for it is a re-evolution of the selfsame creature; and while the principles of the first evolution are recognized faithfully, as we have seen, there are differences because

of the special nature of this re-genesis. Thus the benefits of the redemption are retrospective as well as prospective, a thing without parallel in ordinary evolution, and only possible because of the deity of Christ.

The circumstance that specially distinguishes the re-genesis of the creature is its developed condition, in which it is in the possession of the attributes of mind proper, feeling, intellect, will; in short, the difficulty which Nicodemus suggested, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Now the re-genesis recognizes this, for man has to enter again into the womb of evolution, and be again re-evolved, and the re-genesis possesses parallel transformations to the evolution, as at the first, and therefore also to the redemption, by which only it became possible.

The Redemption having been completed, the command to the Apostles was, "Go ye, make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," *i.e.* to the re-creating of man "in our image after our likeness." Now, since God in His goodness determined to raise up children of us, and not of stones, it is obvious that the process pursued was somewhat different; as recognizing the presence of States of the subjective consciousness which are absent in the case of stones.

The Apostles having passed through the changes we are going to describe, and being endued with power from on high, went forth according to the

Command of God with the word of reconciliation. It is not improbable that the means whereby the conception of Eve's daughters was multiplied, was their mingling with the geologic races, to which Gen. vi. 2 may refer, and in this way, through the Redemption, many more beings shall survive unto eternal life. In one sense the conditions of Eden were replaced by the Redemption with considerable advantage to the creature; then it was commanded *not to do* lest it die, now it is commanded *to do* that it may live, *to eat of the Tree of Life and live for ever*, and the present misery urges in that direction.

In the primary genesis of spiritual life we observed how the incidence of distress on geologic man led to his calling upon God. When the Apostles went forth with the message to men, they found many similarly conditioned, many weary and heavy laden, groaning because of their task-masters, the World, the Flesh, and the Devil, and they endeavoured to bring all into a similar condition by telling them of the "terrors of the Lord;" thus involving them as we have said in the womb of evolution, in re-acting its primeval process. They declared unto men their situation as sinners, hopelessly lost for anything they could do of themselves. They declared unto them the law of God, holy, just, and true, which they had broken and could not keep, which the geologic man had acknowledged in his helplessness to escape pain and suffering, and they declared unto men the coming judgment in which if they were found unadjusted to the circumstances of their being, they would inevitably be excluded from life as it had

ever been. The word having thus been made incident in the minds of men, the response came in word or in feeling, "Men and brethren what shall we do?" "What shall I do to be saved?" And they were answered, "REPENT, and be baptized everyone of you in the name of Jesus Christ, for the REMISSION OF SINS, and ye shall receive THE GIFT of the Holy Ghost." The words in small capitals show the tripartite nature of the redemption of each individual, and correspond to the three divisions of the Redemption wrought for the aggregate of individuals. Or again, "Believe on the Lord Jesus Christ and thou shalt be saved," which of course included the sum of His finished Work, *i.e.* trusting to what He had done, and thus appropriating it to self. The message to men varied according to their state. With the Athenians St. Paul had to go one step further back in the genesis of Life, and to declare unto them the unknown God, whom they ignorantly worshipped, and then spoke of repentance and judgment to come.

The Gospel generally, was glad tidings of great joy, it found multitudes of men who felt the travail of life, its emptiness and unsatisfying nature, who were yearning for some refuge from the ills of existence, and therefore rushed immediately into the Rock of Ages cleft for them.

In all cases, however, the principles of the Redemption were ever recognized. A man had to become conscious of his helplessness and sinfulness before they were taken away, and they had to be taken away before he received the gift of the Spirit.

That is, there must be in some way, Repentance, Pardon, Grace.

Let us now glance briefly at the redemption and re-evolution of the creature.

First, its state is a fallen state, fallen away from the presence of the Lord, and irrecoverably lost but for the love of God in Jesus Christ. In scriptural language it is dead, *i.e.* the soul is dead, being unconscious of the Spirit of God, as an organism is considered dead when permanently unconscious of natural things. "We distinguish between a living object and an object not alive, by observing whether a change which we make in the surrounding conditions, or one which nature makes in them, is, or is not followed by some perceptible change in the object." And also we distinguish between a living soul, a man spiritually alive, and a man spiritually dead, by observing whether a change we make of a spiritual kind having to do with spiritual things, or the spiritual change from God now influencing the Race, is, or is not followed by some answering spiritual change in the man. If we ask a number of men, Do you know the Lord? Some with open honest face will reply in the affirmative, more will shuffle, cavil, evade, and most will *not understand* the words, and probably think you a fool or a fanatic. The first are probably spiritually alive, the second are pious religious people, either wholly hypocrites or in zoophytic state of spiritual life, their "lamps are going out," the last are certainly dead; the Lord is, yet they do not acknowledge Him, the new change incident upon the race for its further evolution elicits

no response from them, changes are coming upon the world in the presence of which they must perish because of their unadjusted condition. Their life is ordered according to the course of this world, all the spiritual changes happening around them, and connected with coming changes which may presently destroy them, passing wholly unrecognized, (p. 301).

Living unto this world alone, obeying the simple surrounding things of their environment, these people in another scriptural figure are often alive and flourishing, the spirit within them which ought to be gaining the mastery of the lusts and desires is powerless, dead, and evil is practiced peaceably. They sometimes destroy much of this flourishing condition by obeying a manufactured moral code, and even deprive themselves of many pleasures by being religious. The Bible places them in three classes, the Scornful, the Sinner, the Ungodly. The scornful are openly profane, avowedly adverse to the Lord and all religion. The sinner is the positively wicked, erring against all moral codes and the precepts of genteel life. The ungodly is the negatively wicked man, he is upright, honest, respectable, the most moral man of his circle, often generous, charitable, kind. Like Naaman the Syrian, "a great man, honourable, also a mighty man in valour, but he was a leper." He is found even as a priest, parson, prelate, minister, not unfrequently a bishop. The explanation of the phenomenon is that he inherits a body every molecule of which, directly or indirectly, has been affected by the word of God (p. 292). Hume was an excellent instance, he was a generous, happy, even

charitable, man, it was the function of his organization so to be, but he owed it to a notably Christian mother and ancestry. Most of the virtues sported by enemies to Christianity have been derived from Christianity, and this is *their* gratitude. Along with a body organized to respectability, when they inherit comfortable circumstances, as well to cushion the corners of unpleasant things in life, and preserve these inherited virtues from being tried over much, these people attain the *summum bonum* of human felicity, a peaceful prosperous life of seventy or eighty years, and then pass into another life, where circumcision availeth nothing, and uncircumcision availeth nothing, but a new creature adjusted to a new environment. When the Lord laid hell open, what manner of man did He show us therein? *A respectable citizen of this world!*

All these, to whatsoever class they belong, are spiritually dead, and now suppose the gospel of Jesus Christ in its whole truth to become incident in their minds. It may be preached by a bishop, or whispered by a child, anyhow it is itself, with the Spirit of the Lord, the power affecting the race to redeem it from death; most, negative its influence by fatal unbelief, if some are influenced the words throw them into a state of unrest, the peace of their flourishing condition is, for the first time, disturbed, their fears quicken as they pause, perhaps for the first time, to think honestly about dying and death, and the way which they have not passed heretofore. Their offendings against God, whether in positive sin or in negative neglect, come into the mind with dark forebodings of ill, and the man who was alive and flourishing

yesterday feels himself dead in trespasses and sin to-day, and sometimes in anguish of spirit beyond what he had ever thought possible. Desiring to escape from this state of mental unrest he seeks to the refuge set before him in the gospel message, cries unto the Lord, cries unto God in the name of Jesus, pleads the name, pleads the blood shed for the sinner; and sooner or later, according to his faith, experiences the fact of forgiveness, and receives the gift of the Holy Spirit. The travail of his soul is now over, and a new joy which tinges everything with a light unperceived before fills the mind. He feels himself created a religious and moral man, and no longer requires to act religion and morality, and longs to tell others of the peace that passeth understanding. He also becomes definitely conscious of a duality in himself unrecognized before, while his spirit was powerless, his soul dead. In the presence of their accustomed stimuli, the old desires awake and move to action, as an ungodly man he ever went with them as a dead fish with the stream, but life has been put into him and he feels himself combating what he had rarely resisted. He feels himself a living soul within a dying body.

There is nothing new in this coming to the knowledge of the Lord, the reader will observe just the same changes that characterized the awaking of spiritual life from the first. The man who cries "Lord be merciful to me, for Jesus' sake," is but performing mentally what Abel did physically in his approaching God; he draws near through the atoning blood shed for the sinner. We may illustrate this by

referring to an established formula founded on scripture. Of course in all that is here written we are pre-supposing truth, and truth alone, we know the humbug, the hypocrisy, the meanness, and smallness, of men that attend on all these things, but observe, these are *of* men, and we are brethren.

We refer to the formula of the Church of England, which, though too often a dead one, will illustrate our meaning. The people desire to seek the Lord, they assemble in a church, the minister stands up and pronounces the words of God, the most appropriate of which are, "Repent ye, for the kingdom of heaven is at hand." He declares unto them how the scriptures urge men to approach unto God speaking the truth, *i.e.* confessing their manifold sins. They kneel down and confess their unfitnesses, and ask God to forgive them, according to His promise (covenant) declared unto man in Christ Jesus, and for His sake. The minister then tells the people that God has declared the forgiveness of all who repent, and unfeignedly believe the gospel, and invites them to beseech Him for His Holy Spirit. If this formula were gone through *in truth* the people would then be worthy to say the Lord's Prayer, if not *in truth*, then blasphemy begins and continues throughout the service. However, the formula is a true mental form of those of the pre-Christian dispensations when a man took a fit victim, confessed his guilt over it, shed its blood, consumed it with fire, and had the assurance of the covenant that "it shall be forgiven him."

The purely scientific side of this is as follows. Pure science like pure religion means a full acknowledg-

ment of *the truth* and an entire absence of humbug. What is the truth? Its first element is that the Lord is God. The non-acknowledgment of this is *a lie*, the acknowledgment of it is *the truth*. This truth the man acknowledges when he bows his heart, his head, his knee, in his closet, in church, in the field, on the highway, in short anywhere, or at any time, *to the Lord*. The second element is that he (the man) is not in equilibrium with the circumstances of his being; this he acknowledges by confessing his unfitness, inefficient acts, ignorance, in short his sins; which includes acknowledging that these merit death (that has ever been the penalty). The third element is his acknowledging the life given for his life, the blood shed for his, and pleading for forgiveness therefore. The fourth element is his acknowledgment of inability of own self to fulfil efficiently the infinite order, holy, just, and true; and his asking for divine help and guidance thereto.

These are the elements of *the truth*, the simple gospel of Jesus Christ, founded rigidly on the actualities of the universe, as they were in the beginning, are now, and ever shall be. And whatsoever things are found in any faith not legitimately related to these are untrue; fond things vainly invented by Satan and his willing dupes to obscure the simple faith of Jesus.

The Redemption of the creature completed, its regeneration begins; in Theology, its growth in grace. This evolution of the spiritual life includes the increasing differentiation of the spirit from the body. Mark some points in the transition from a state of sin

to a state of grace. In sin the man's soul was *dead*, but his body was *alive*, *i.e.* his spirit was *powerless*, his body was *powerful*; when he became *converted* his soul awoke to *life*, and his body *died*, *i.e.* his spirit became *powerful*, his body *powerless*, just the obverse of the first condition. The man who accepts the salvation wrought by Christ is reckoned to have died with Christ: St. Paul says, "He that is dead is justified from sin," *i.e.* the law required his life because of sin, in death he gave his life, and equilibrium is restored. Christ gave His life for ours that we might be saved; if we believe this we are accounted to have died with Him, and are, therefore, justified from sin. But if dead with Christ, also alive with Christ, and delivered from death, to live unto God through Jesus Christ.

The evolution of the creature, from the first, manifested an ever increasing involving of the creature's activities in states of the subjective consciousness; in other words, its evolution has been marked by increasing mentality. Mind, as commonly understood, has two sides, a physical side, and a subjective side.* The physical side is the body, the subjective side the soul; the central physical side is the brain which consists of certain nerves arranged in a certain way, constituting an internal *nexus* representing the external *nexus* of things and their relations. Now the creature in the days of its flesh, in an extreme sense, *i.e.* when it walked by instinct and other reflex activities alone, which implied solidly organized structures, was but imperfectly adjusted to its environment; and its adjustment was vastly improved when its activities

* See Prof. Bain's *Mental and Moral Science*.

came to involve the states of the subjective consciousness, came to be more and more mental. We have said before, that this great change was significant of the transfer of mental operation from organized nervous tissue to unorganized spirit; and one specially distinctive character of the change is the vast increase in flexibility of the psychical actions, which enables the creature to make all sorts of combinations wholly unlike the order in which their elements have been experienced. This flexibility increases with mental evolution and is *peculiar* to man, and enables him to adapt himself to changes in his environment consisting of combinations of very infrequent occurrence, where organized adjustments entirely fail. It is the peculiarity of organized adjustments to prompt to immediate action in reference to some pleasure or pain; and in man at the incidence of an impression, there is often the distinct consciousness of a special set of nervous tracts being excited, to the performance of a given action, which the incident impression called up in the organized structures; and often, unless the mind proper, interfered, this excitation would eventuate in action, perhaps attended with some bad consequences. Now observe, we have here a marked duality in regard to psychical operations, they may be performed as the lower animals generally perform them, through the aid of organized structures alone; or may be performed as men often perform them, through the intervention of the human soul; in which, as Mr. Spencer says regarding it another way, there is great remoteness from sensation. Again, we perceive that the differences between these modes of action, now closely

wedded in one body, make the differences between the immoral and the moral man. The acts of the former bear a strong analogy to those performed by organized structures; he yields readily to passing temptations, and is often told that he is no better than the brutes. The moral man is also conscious of the temptations which lead his brother into harm, but does not yield his members to the suggested action, and therefore retains his virtue. Now why does the virtuous man not yield to this passing temptation? There are two principal reasons: the subjective side of mind has been greatly developed in his case, and memory, which is one of its attributes, assists in the strong representation of the remote, but certain, consequences of yielding to the temptation. These consequences were doubtless represented in the consciousness of the unvirtuous man, but were too faint to prevent the action. Second, the physical side has been weakened from disuse in the virtuous man, the nervous excitation does not attain to the same strength as in the other.

It is a peculiarity of high moral and intellectual development to manifest actions which recognized *remote and unseen* consequences and events; and the representation and co-ordination of such, belong to the states of the subjective consciousness, *i.e.* involve feeling, intellect, volition. The highly-re-representative thought and emotion are only possible where those attributes of mind are greatly developed and differentiated from organized nervous tissues. The "superior form of civilized man," says Mr. Spencer, "disregards the simple surrounding things" [the visi-

ble and the present] "which almost exclusively interest the vulgar" [exclusively interest the lower animals], and his mind is "filled with imaginations in which the degree of re-representation" [perception of the remote, the unseen, the many, and the minute] reaches its extreme."

Now observe one distinguishing peculiarity of all the dispensations of the Lord to man is the marked purpose of developing mental Representation. In the institution of the sabbath, a day was selected absolutely like any other day in the simple surrounding things of nature, and it differed only because of the mental representation of the mental thing, the word of the Lord which sanctified it. The distinction between clean and unclean animals was purely mental, and as was shown to the apostle Peter, was only a temporary expedient in the education of the people. The strange act of animal sacrifice, wholly without seeable connection, involved highly representative thoughts and emotions; so also the rites relating to meats, and drinks, and divers washings, and carnal ordinances imposed on the people; all tended to increase the degree of representativeness, and specially in respect of *vividness*, of putting *differences*, of developing strong aversions, and strong likings, strong unlikenesses between the evil and the good, which are so sadly wanting among primitive races and the unvirtuous of all nations.

In the Christian dispensation the degree of representation demanded, attains its highest. The motives set forth are all *remote*, all *unseen*; the simple-minded Israelite was promised immediate worldly prosperity •

for his obedience; the Christian is commanded to expect immediate sorrow and suffering, and the reward is remote to the utmost, beyond death and the grave. His worship of God is most highly representative, even "*in spirit*," wholly regardless of immediate surroundings, "neither in this mountain, nor yet at Jerusalem," and "*in truth*" which means a faithful recognition of the actualities involved, which under the former dispensations had the form of an outward rite, but now consists in a purely mental representation of the death and resurrection of Christ, by which alone access is gained to God, and blessing obtained from God.

We perceive also one of the sources of the errors of Romanism and Ritualism; the feeble mind of man hungers after the simple surrounding things, and is liable to fail in the representation of the remote and unseen. The multiplied rites of Rome partly came of this, and has practically negated the incidence of the Christian dispensation on her people. The races which are polluted with her inventions (Celtic) are also remarkable for small power of representation compared with the Teutonic. Rome claims to have developed Christianity; it is here manifest however, and shall be everywhere else, that her peculiar tenets evidence degradation only, and a return to embryonic phases of religion.

The entire evolution of the creature has been its continuous differentiation from the earth; the last link remains to be broken that it may be fitted for heaven. This differentiation does not mean separation from the body, but independence of the body in exalted emo-

tions, thoughts, actions ; different from the lusts, cravings, contrivings, works, etc., which are of the flesh ; referring to temporary, transient, perishing, surroundings.

We are now in a better position to interpret the words of scripture, which speak of the war between the soul and the flesh ; we perceive that the uniform aim of all dispensations was, that they should be like forces incident upon the creature, and all tending to differentiate the soul from the body, to develop the one and to destroy the other, as to its power of bringing the creature into bondage. St. Paul says, "I was alive without the law once : but when the commandment came, sin revived, and I died ;" that is he was alive as a human animal walking according to the course of this world, but the law of God, "which is spiritual," came to be represented in his mind, and he perceived that his actions transgressed the law, and were, therefore, sin, "sin revived," he perceived also that the end of sin, "the fruit," is death, and that he could not but sin, "and the commandment which was ordained to life, he found to be unto death." Now the incidence of the command set the soul in opposition to the body, and gave the man a distinct knowledge of how he ought to act, while he was conscious at the same time of inability. "I find then a law," he says, "that when I would do good evil is present with me. For I delight in the law of God after the inward man ; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The law is but the spiritual side, mental form of the ordinances of the universe. We have seen that all efficient responses come under obedience to God, and all inefficient responses under disobedience to God, and that perfect obedience was impossible; hence it is said that "*the mind of the flesh* is enmity against God, for it is not subject to the law of God neither indeed can be." The law of God is perfect obedience, and we have learned emphatically (p. 41) that no organized adjustments could ever enable the creature to perform the appropriate action under all circumstances. The death of all animals and men is in evidence of the fact. How then does eternal life become possible for the creature? By developing a *spiritual mind* which can be subject to the law of God (p. 225), and endowing it with obedience to God. The entire evolution of the creature has been a developing of this spiritual mind; the incidence of the spiritual law of God differentiated it from "the mind of the flesh," and the next advance in evolution is the endowing it with obedience to God, which the presence and power of the mind of the flesh prevented. The apostle feeling this, cries out, "O wretched man that I am! who shall deliver me from the body of this death?" And then, contemplating the redemption, continues, "I thank God through Jesus Christ our Lord." How is he delivered? In his *conversion*, when he received the Spirit of God, and his soul awoke to life, to power, and his mind of flesh became dead, *i.e.* powerless. "Now if any man have not the Spirit of Christ he is none of His. And if Christ be in you the body is dead because of sin, but the spirit is life because of

righteousness." "So they that are in the flesh cannot please God ; but ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

We have seen that in scriptural language death does not signify extinction, and that it does signify becoming powerless, though still existing, and still susceptible of receiving power or life again. This is the reason of the warrings between the flesh and the spirit, and in consequence the life of a Christian is often compared to that of a soldier. Before his conversion the motives of the flesh always triumph, after his conversion they only obtain incidental advantages. The apostle says, "so then with the mind I myself serve the law of God, but with the flesh the law of sin." By which he means that with the mind proper he obeys God, and carries it into action, but the old promptings to sin awake in the flesh as before, but he does not allow them to eventuate in action. Hence he says, "to be minding of the flesh is death, but to be minding of the spirit is life and peace." "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." The spirit here referred to, is not the Spirit of God only, but our spirit and the Spirit of God witnessing with it, and against the motives of the flesh. The Lord says, "Behold I stand at the door and knock ; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me." Now the presence and communion of a good man does not interfere with our liberty, but is of inestimable value to us, and such the presence of the Lord

is. And man, though he were a king, then and then only, is, for the first time, admitted to good society.

The Christian is cautioned against fleshly lusts "which war against the soul." "For if ye live after the flesh ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live." That is, when the motives of the flesh move to action, the man, in the power of his spirit or mind proper, empowered by the spirit of God, resists the fleshly motions, and thus deprives them of their power and life. If he yield to them, they gain their old power again, and may even regain the throne of his soul; when his Heavenly Guest departs, and the soul is lost for ever. "Let not sin, therefore," says the apostle, "reign in your mortal body that you should obey it in the lust thereof." The spiritual evolution of the creature is but an ever increasing differentiation of mind from body; the mind having been thrown into antagonism with the body, the persistence of the power which divided them, urges them further and further apart. Each triumph of the soul adds to its life, and slays the power of the flesh; each victory, however, is only gained in the strength of God, even the archangel did not contend in his own strength, but said, "the Lord rebuke thee Satan." Eve did, and she fell. Hence mental representativeness is only a favouring factor in the evolution. We found that the existence of a finite being possessing independence, was impossible in an infinite environment of infinite order; but it became possible if the finite being were endowed with obedience to an infinite Being. As the natural evolution of the creature was

an endowing it with obedience to natural law, so the succeeding spiritual evolution is an endowing it with obedience to spiritual law, even to the Lord. Again the representativeness required in scripture always relates to the Lord. Christians are to walk "as seeing Him who is invisible," and their evolution depends upon their converse with the Lord, and this is the foundation of the faith.

A moment's reflection shows us that Representativeness enters into Faith, "the confidence of things hoped for, the evidence of things not seen." "These all died in faith," says the apostle, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." This was but a high degree of representativeness in which the remote and unseen were realized with such vividness as to avail for action. Faith in regard to Christianity is a purely mental or spiritual thing, and involves the three fundamental attributes of mind; it therefore has three elements. First, representation or mental perception ("seen them afar off"). Second, assent ("were persuaded of them"). Third, trust ("embraced them"). The state of man; the coming changes with which he has to do, the deliverance through Christ having been *presented* to a crowd of people by a preacher of the gospel. If the preacher be eloquent and clear in his presentation, all will be able to *represent* in consciousness the subject; most will not *assent* to it, some will, and, like Felix, tremble; a few of these may *trust* in it, and they, and they only, are believers, and have

faith, and are saved. In preaching the gospel the use of the words "trust" and "rely" comes nearer the original, and the truth, than "believe." The redemption was something done *for* us, not *with* us or *by* us, nor even *in* us, if we trust to it, or rely on it, it will come to be done *in* us. As we are saved by faith, so also we grow in the knowledge of God by faith. After having been delivered from the *penalty* of sin, we must be delivered from the *power* of sin, that hereafter we may be delivered from the *presence* of sin. Holiness by faith, in the spiritual evolution of the creature, succeeds upon redemption by faith, and the same elements of faith are found here also. Let the reader keep in mind the fundamental idea of the evolution of the creature, at once simple and transcendently magnificent, and all will be easily understood. The evolution of the creature advanced it to the presence of the Lord, henceforth its development was to proceed by *converse* with the Lord; at the incidence of evil it fell from the presence of the Lord, the redemption returns it to the presence, and the *converse* recommences, and holiness comes because of this converse. Now the important point to be observed in regard to this, is that because of the present presence of sin the converse is not immediate, but mediate, not face to face, but through a glass darkly, *i.e.* through the written word of God, "sanctify them through Thy truth, Thy word is truth." The apostle after speaking of the veil which is over the minds of the Jews when they read the Old Testament, proceeds to say of those that turn to the Lord, and have His Spirit. "We all with unveiled face beholding as in

a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Lord, the Spirit."

The Bible is the glass in which we behold the glory of the Lord: the glory of His power, the great and the terrible God, the high and lofty One that inhabiteth eternity; the glory of His person, meek and gentle, who humbled Himself to behold the things that are in heaven, Holy, Holy, Holy, Lord God Almighty, Who was, and is, and is to come; the glory of His love, the Friend of publicans and sinners, the humbling to all extremes of degradation, suffering, death, and of hell, that He might save the thankless and the unworthy.

Growth in holiness, therefore, depends upon converse with the Lord, through faith; which involves Representation or perception of His glory as revealed in Scripture in the light of the Holy Spirit, with an abiding consciousness of His presence; and Assent to the words of scripture as to the Lord, and the privileges of believers in Him; and Trust or dependence on the Lord, regardless of outward appearances and inward feelings, reliance on His willingness, graciousness, and power. Spiritual development presents many analogies to the natural. Use or Disuse, for instance, that are so important in evolving or destroying the powers of adjustments, apply equally to the Christian. If he do not use and exercise the gift given him, it will depart. By prayer, meditation, reading, but chiefly in telling others of the jewel of great price; nothing should be done unless done willingly, gladly, no will-worship or work is wanted.

If you perceive you ought to, and have not the heart, go and ask for that; remember that the Christian grows by converse with the Lord, and that in prayer there is close communion. An uncultivated man would be greatly improved by being admitted to his sovereign's presence for five minutes converse every day, how much more shall he be improved by converse with the King of Kings and Lord of Lords?

On the other hand, the Disuse of thoughts, words, habits, frames of mind, etc., which are in any way opposed to Christ, to the Spirit within us, leads to their atrophy and absorption, as a biologist would say. Hence the teachings of scripture to "mortify the deeds of the body." "Mortify your members that are on the earth." "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Throughout all evolution it was ever the case that new changes put a strain on the organization of the creature, until the objectionable adjustments were mortified or transformed, and those that tended towards obedience developed to perfection. This is the idea which underlies the Christian warfare, and is manifestly uniform with the actualities of the universe. Let it be remembered that no asceticism is here taught, the Son of man came eating and drinking, a Man among men, He it was that piped to the hypocrites but they would not dance. It is easy to obey in things of meat, drink, and dress, but it is not so easy to be faultless and pure, in thought, word, and deed, from moment to moment, in the trivial round

of each day's happenings. If a man cares for the gaieties of the world, it does not show that he is a bad Christian, but it shows that he is no Christian at all. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

What a melancholy thing it is to have to act religion, to act prayers, praises, precepts. Let none deceive themselves, this is not the Christianity of Christ, "for in Jesus Christ neither circumcision availeth anything, nor uncircumcision; BUT FAITH WHICH WORKETH BY LOVE." "Created unto good works." Those who walk with God will despise the pleasures of the world, its pomps and vanities, and will be raised above them. In the pageant of royalty rank riches, when it has decked itself with all the glory the world ere gave, when the hearts of the noblest beat quick, and their breath comes short in the blaze of human pomp and show. The Christian perceives little to admire, little but tinsel in fine gold, and spangles in the purest gems. Far otherwise when he draws near to the presence of, and bows the knee to our Lord and Saviour Jesus Christ, it may be in a poor and wretched room, but the majesty of heaven surrounds the soul, and the glory of the Lord comes upon him.

In rare instances, persons have the Spirit of God dwelling in them from their birth; but their experience of the fact of forgiveness of sins, and of the indwelling of the Spirit are just the same. With some, the changes passed through are longer in completing themselves, especially in early life. All have different

degrees of spiritual life, but the least that is born of God is separated widely from those that are not. There is no neutral ground except by the devil's device. It is no use to say you "hope" or "think" you are a Christian; it is the fact of forgiveness of sins, and of the presence of the Spirit of the Lord to work righteousness which are wanted, and are of too much moment to allow room for any doubt.

The anomaly of the perfection of Christianity, and the imperfection of Christians, whence is it? It comes we believe of an error which we shall discuss presently under Abstract Christianity, by reason of which Christianity is judged in those, who are no Christians at all. Here let us say a word in apology for Christians. We judge and are judged often falsely. There is a strong tendency in all men to magnify the minor virtues which they inherit with their flesh and blood; and as strong a tendency to magnify the minor failings, which others inherit, into faults of gigantic dimensions. This doubly perverts judgment.

The late Mrs. Denning said that if you enquired at a given place who were the best people, the truly Christian inhabitants would probably not be mentioned. Why is this? The explanation is significant. It is well known that temporary moral expedients, although they turn out ultimately to be entirely false, show temporary results transcending the permanent truth; because they promise immediate advantage or immediate pain to the agent. The temporary furthering and restraining idea of modern times is Respectability; its rewards and its

punishments are at hand, the people walk in momentary dread of the consequences of transgressing its laws, and have its rewards showered thick upon them each day of their lives. Is it to be thought wonderful then that they should become respectable? It is true that its power is limited with the limited sight of man. The light in which that respectable man basks, and receives honours, shines into the night, and loses its warmth on a face and form, once so fair; now prostituted by his wrong doing, and fallen as far as from heaven to hell, but he is a "respectable man," a "good fellow," to the world. Respectability cannot see so deep, she may have heard the fame thereof with her ears, and was a little shocked, not for the deed, but because the darkness did not hide it sufficiently.

The genius and the geniality which attend upon Respectability when she holds her gatherings; the circling smile, unctuous word and amiable action, which gilds everybody, shine even beyond Christian kindness. But again, Respectability does not look too deep, not even through paint and powder; certainly not to the trail of the serpent in envyings, variances, emulations, and things worse still, which defile the soul; and sometimes come to the surface when the units of the party are separate, and they practically acknowledge how much they lied in all they said and did.

It is an easy thing to walk this world pulled and pushed by its present pleasures and pains, the brutes do so; but it is not so easy to despise these and walk according to motives that are remote and unseen.

When, therefore, the Christian throws aside the present penalties and rewards of respectability, choosing rather the unfashionable lot of the people of God than the pleasures of sin for a season; he necessarily transgresses a host of the minor virtues of the worldly, and has his whole character called in question.

Modern Christianity is remarkable for the disuse of a word which the founder of the faith used oftenest, namely, "churches." It is the more remarkable since in the actual the churches are now numerous and divided; then they were one and united. What is the significance of this? We believe it comes of the most terrible error with which Satan has deluded the world, which we shall describe under Abstract Christianity. We have said that the devil is not by choice the author of the ugly things that attend upon his rule, but, on the contrary, cherishes *respectability* among his subjects to the utmost; unbridled iniquity is an extreme that may cure itself, so the respectable but godless man is the man most after Satan's own heart. The primary effort of Satan is not to make men sin, since they are his by reason of the fall already, but to make them mistake the open door set before them of the Gospel of Jesus Christ. The redemption having become an accomplished fact, the end of evil was to hinder the benefits from being transferred to man. As at the beginning, when man was taken into converse with the Lord, Satan interfered to make him *do* that which the Lord commanded him he must not do lest he die; now, under far more advantageous circumstances for man, in the end of

the world, he interfered to make man *not* do what the Lord has distinctly commanded him to do, that he might live. Satan saw that there must be an individual and personal appropriation of the redemption, as the Lord commanded, otherwise it was without effect. Every man and woman individually must come to Christ, or, as He said, "Ye shall die in your sins."

After the golden age of the apostles, whose great faith and godliness made the power of God effectual to the pulling down the strongholds of sin, and bringing men to Christ, had passed away; the aim of evil was not to hinder the knowledge of the Redemption, where and when it was triumphing, but to render its saving health of none effect. In short, to substitute the Christian religion for Heathen religion, *which can be completely done without saving a single soul*. As we have said before, that faith, in which the Lord He is God, is distinct from all others; because the physical side of it in priests and ceremonies, etc., which constitute the sum of all other religions, is the least and most unimportant side. The apostles were commanded to go and make disciples of all nations; when Satan found it no more any use to hinder the spread of Christianity, he too became a preacher; not of Christ, but of the Christian religion, not to make disciples, but to make proselytes. Under the circumstances, the knowledge of Christianity could not be made too general, and the abstract fact, that man had been redeemed, made as popular as possible; a piece of good news, the subject of five minutes consideration and congratulation, but singularly barren

in such case in any difference it made to anybody. In the spread of Christianity the treasure which had been locked in the breast of the taciturn Jew for ages was opened freely to the eyes of men. All men of any mind perceived, that in spite of the many awkwardnesses of the vessel in which the treasure was contained, it transcended all that had ever been presented to the consciousness of man; and so Christianity as a *religion* spread throughout the great nations of the earth.

The Master had put no limits to the preaching of the gospel, none to teaching all nations, with all the zeal and industry that any disciple was capable of; but He limited significantly the making of disciples, or the easy acceptance of the willingness of men to be Christians.

When He saw a great multitude with Him He turned and said, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." He then tells them a parable which suggests to them to count the cost before they become a disciple, and adds, "Salt is good" (*i.e.* a Christian), "but if the salt have lost his savour, wherewith shall it be seasoned?.....He that hath ears to hear let him hear." On a similar occasion, when numbers came unto Him willing to be religious, but *not* to be *made* religious:—"Then said they unto Him, What shall we do that we might work the work of God?" This is the key-note to all religions, falsely so called, "what shall we men *do* that we may merit the favour of God? only tell us. "Put

your head under the wheels of that car." "Yes, we are ready." "Throw yourself from the top of that tower." "Yes, we will." "Ascend this funeral pyre and be burned." "We will do that also." "Wear a hair shirt. Walk these flags on your bare knees. Fast twice a week. Give all your goods to feed the poor." "Yes, we will do all these things."

Such *doings* do not fulfil the law of God, holy, just, and true; no finite being ever has, no finite being ever can. Therefore "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." In short, do nothing but *trust* in Him Who *made you* at the first, to *make you* again. As St. Paul quaintly put it to the Athenians; "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath, and all things." And what does He require? The apostle tells them "that they should seek the Lord." Now observe how our Lord treats the crowd of people pining to work religion. He puts the truth before them in the bluntest, ruggedest form:—"I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven, if any man shall eat of this bread he shall live for ever: and the bread that I will give is My flesh.....The Jews, therefore, strove among themselves, saying, How shall this man give us His

flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, you have no life in you.....For My flesh is meat indeed, and My blood is drink indeed.....Many, therefore, of His disciples, when they heard this, said, this is a hard saying, who can hear it? When Jesus knew in Himself that His disciples murmured at it, He saith unto them, Doth this offend you?.....It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life. *But there are some of you that believe not.*" What was the consequence of this "hard saying" of the Lord's? "From that time many of His disciples went back, and walked no more with Him." In later times all those enquirers would infallibly have been made Christians, some of them probably pillars of the Church, bishops, archbishops, and popes. The zeal of the apostles led them to make some proselytes in place of disciples. They even baptized Simon the sorcerer, and when his true nature came to light the apostle told him "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." That is, his sins had not been taken away by a personal appropriation of the redemption; he was an abstract Christian, believing the abstract fact of the propitiatory sacrifice of Christ, without having come to the Lord as *his* Saviour, and experienced the redemption of *his* soul. As Christianity spread, these religious people multiplied, and having no personal experience of *the truth* which would have united them as one, ("joined with one Spirit unto the Lord"), divisions

came. All this is well recognized in the first epistle to the Corinthians. St. Paul says, "Are ye not carnal" [*i.e.* unredeemed], "and walk as men? For while one saith, I am of Paul, another I am of Apollos, are ye not carnal?" Further on he says, "For other foundation can no man lay than that is laid, which is Jesus Christ." In the first chapter he tells them that Christ sent him not to baptize, but to preach the gospel, and reminds them "how that not many wise men after the flesh, not many mighty, not many noble, are called." And in chap. ii. 2, "For I determined not to know anything among you save Jesus Christ, and Him crucified."

These religious people are described also as "false brethren," as "wolves in sheep's clothing," *i.e.* clothed with the outward appearance of true Christians.

At the end of first Corinthians it is written, "If any man love not the Lord Jesus Christ let him be accursed; our Lord cometh." At the end of second Corinthians it is written, "Examine yourselves, whether ye be in the faith; prove your own selves. *Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?*"

The Epistle to the Galatians has the sole aim of destroying the error of *acting* a religion in place of *feeling* a faith. They are reminded that they received the Spirit at first, not by any works of theirs, but by trusting in the gospel; and are asked if now they are going to be made perfect by their own works. And it is written, "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace." Like the crowd that came to the

Lord, they only wanted to be told what to do that they might work the works of God. The Lord told them, and repeats the story to the Galatians through His apostle, "this is the work of God, that you believe on Him Whom He hath sent;" which faith has, 'as inevitable consequences, not merely the keeping of outward observances that fulfil all righteousness, but but the ordering of the thoughts and affections in righteousness; and all these are fulfilled not because of the command only, but because the Christian *loves so to do*. This is the law of "liberty wherewith Christ hath made us free." "*Faith that worketh by love.*"

A Church is an assembly of faithful men; the first Churches were such. Each member was Christ's, having crucified the flesh with the affections and lusts, through the power of the Spirit of God dwelling in them. In speaking of the Church in Corinthians, St. Paul contemplates the possibility of an unbeliever coming into the assembly. As, however, the religious people multiplied who were willing to help God in the salvation of their souls; and zealous to do anything, from a small penance to burning their bodies, they ultimately became the largest, and often the most prominent, element in the churches. This is recognized in our Lord's charge to the seven Churches. He reproofs one for having left its *first love*, asks it to remember from whence it is fallen, and to *repent*, and do the *first works*, or (which is most significant) He will remove the candlestick out of its place. He speaks of members of another Church as belonging to the synagogue of Satan, of another as knowing where Satan's seat is, of another as having a few

names that have not defiled their robes, to another, and the most worldly prosperous of any, as neither hot nor cold; and however rich in appearance unto themselves, spiritually they were wretched, and miserable, and poor, and blind, and naked.

In this charge of the Lord the word "Church," as including all believers, does not occur once; each Church is represented as a separate candlestick in the midst of which our Lord walks, and they are united only through Him Who is in the midst of them, and through Him in His messengers or ministers whom He holds as seven stars in His right hand. The charge is also remarkable for the sharp reproof of all error, for the entire absence of any toleration or latitudinarianism; for referring them back to the *first* principles of the faith, and to their liability to cease from being Churches at all, and to His fighting against their errors with the sword of His mouth, *i.e.* the Scriptures. We learn accordingly that as each individual person is a true or false Christian, so each individual assembly or congregation of persons is a true or false Church. It is to such an assembly of faithful men that our Lord refers in Matt. xviii. 17, and not to an organization the constituent units of which are bishops, elders, deacons. It is not against such an organization we speak, but against its being called the Church, which is contrary to scripture, and has been the curse of Christianity. No man is a Christian unless the Spirit of God dwells in him, no congregation is a Church unless the constituent units are such Christians. When Abstract Christianity increased, when religious people multiplied who had

not the Spirit of God within them, assemblies of such people came into existence forming what our Lord distinctly calls synagogues of Satan. These people, having assented to the Christian faith proceeded to *act* the Christian doctrines; and being led by the devil, added error upon error out of their own hearts, mingling Christianity with all the devices of the heathen, until the Lord swept them from the face of the earth with the scourge of Mahomet, and re-erected a primitive faith in God under the sway of a rod of iron. Similar errors multiplied in the Churches of the West, they grew rich in this world and poor towards God; the Christian religion became triumphant everywhere, but spiritual life in Christ almost unknown. It is not to be wondered at under those circumstances that the Church (?) for upwards of a thousand years was the perpetrator of the vilest acts that have ever disgraced humanity; that there is not on the records of history an instance of a body of men who have so plundered, swindled, and murdered, as these men have; no band of thieves has ever plundered so deeply, no bubble company swindled so ingeniously, no banditti murdered so wantonly, in the whole history of man as that body of men who lyingly called themselves the Church. Thus giving for all time an argument which no man but a dupe of Satan dare gainsay, that any such organization is but a vast synagogue of the devil and never a Church at all. At the Reformation the errors of Rome were sought to be removed, and yet the truth in Christ was only substituted to a limited extent. As Rome had erected Catholicism minus Christianity, Protestantism pro-

ceeded to erect Christianity minus Christ. Men were instructed to believe that they might be saved, but it was not insisted on that the evidence of their having believed was the indwelling of the Holy Spirit as a living power to enable them to do well, otherwise their faith was no more faith. And thus universally we find the same error as the foundation of all that is false in religion, namely, Abstract Christianity, without a personal appropriation of the Redemption. A universal belief in *a* Saviour, in *the* Saviour, and even in *our* Saviour, but seldom indeed a belief in *my* Saviour, as the deliverer of *my own* soul from the penalty and power of sin. The nearer we come to the truth this error assumes more subtle forms. Wesley was an apostle of the truth in our own country, and was the means of awakening spiritual life in a Church nigh dead, yet among his followers to-day sham revivals and conversions are common. They know that an internal change alone makes a man a Christian, yet in place of going to the Lord, and trusting Him to work in them this change; they seek it through hyper-natural excitement, in which mesmeric influences often have a share. We do not speak against all excitement in revivals or conversion, they never happen without some; life and death, heaven and hell, are exciting subjects, and they must be represented vividly in mind before any man is converted. The apostles were excited under the influence of the Spirit, but it was a sober and a solemn excitement, not one that wrapped a man into extatic prayer on Sunday, and did not prevent him from swindling his neighbour on Monday.

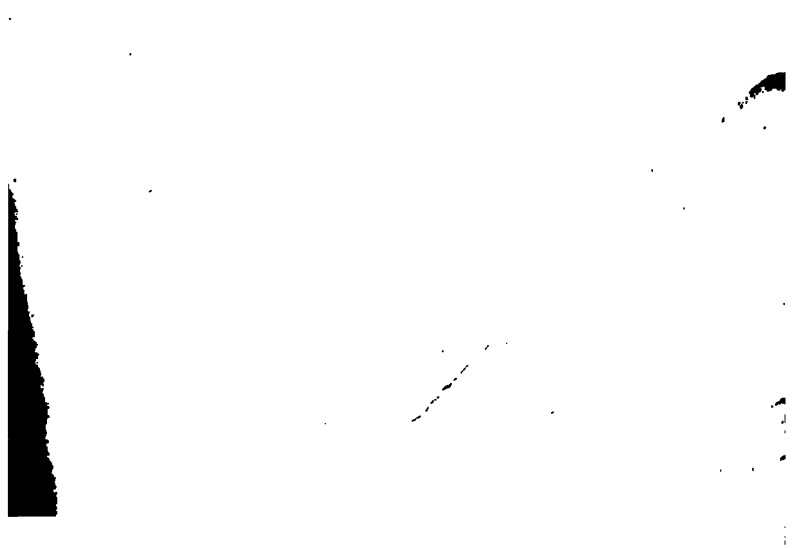
The error of abstract Christianity abounds at this moment throughout all the Churches. In the Church of England the fewest of her ministers are even Christians themselves, while the spiritual condition of her people is dreadful. Success in a worldly point of view is all that is striven after: only let the church pews be filled, and many come to the baptisms, confirmations, communions, and all is deemed to be well, and people are recklessly admitted to all these, the great majority of whom are wholly unworthy. Look at what the godfathers and godmothers "re-nounce" and "believe" in infant baptism; if anybody lied so deeply to their fellow man, who would receive it? Again, the communion, which is a feast of the redeemed only, has become a feast of fashion; and never yet have I heard the people told distinctly, and without ambiguity, of the only fitness which can enable them, without adding damnation to their souls, to dare to join in that feast. But observe the idea which is inseparably connected with ceremonies thus gone through. It is that the sacraments are done as heathen rites, by a religious people, to a nebulous, mythical deity; and not to a living, seeing, hearing, understanding, personal Being, Who can be loved, hated, revered, insulted, by each act and attitude of the mind of man.

The rigid formularies, the absence of extempore prayer and preaching, and of special prayer meetings of the laity, all paralyze spiritual life in the Established Church, while, as a rule, the sermons never convert anybody. The Nonconforming bodies show their deadness, and are sinning greatly, by envying the

worldly fabric of the Established Church: this has led them into politics, which they have substituted largely for religion, and have not scrupled to unite themselves with those that are opposed to all religion, and to borrow their so-called rationalism and free-thinking, rational and free only in name and appearance; in the actual, the deception of Satan, and the slavery of sin.

At another place (ch. xiv.) we interpreted the truth and error of the sacred writing of all nations by showing that the truth was of God, and the error came of human interference; the same interpretation holds in regard to the churches. There is a manifest unity in all the errors with which men have corrupted the faith of Christ. On the fundamental error of abstract Christianity is built another, more concrete, and nearly as universal, namely, the *exaltation* or *advantage* of the *human agents* concerned. This is like unto the first error; everyone who insists on saving himself, in place of trusting in Christ, is exalting himself. The Churches universally, up to about the fourth century, accepted the Nicene Creed: from that time until now the Church of Rome has added about fourteen other articles, while the Protestant Churches generally accept only the Nicene Creed; this is the simplest way in which they can be regarded. If it be contended that the tenets of Rome were at one time universal (which is contrary to history), then at the Reformation the Protestants went back to the Nicene Creed. Those who are familiar with the doctrine of evolution will look upon it, not as a wonder, but as a normal characteristic, if whole genera-





tions passed away without a single soul being saved! The *race is saved* to evolution, and the time must come when it shall respond to the influences incident upon it, and it is in perfect keeping with evolution that there should be a host of unfit responses at first. The day is coming when true religion shall cover the earth, as a great ocean, and the peace of man be as a river, and his righteousness as the waves of the sea; when no man shall say unto his neighbour, Know the Lord, but all shall know Him from the least to the greatest. In the mean time, in the midst of error, we have to acquit ourselves as men, instructed by the word of God and through His works, and not as cattle led by the ingenious perverseness of men.

What character in common have the articles Rome has added to the Creed? 1. Seven sacraments, *i.e.* a multiplication and exaltation of the ceremonies in which the human agent is engaged. 2. Trent doctrine of justification and original sin, *i.e.* in which the sacraments administered by the human agent are the instruments of man's justification. 3. Propitiatory sacrifice of the mass, *i.e.* the offering of our Saviour on the altar by the human agent, for the sins of the people: has been and is, extensively used for enriching the human agent. 4. Transubstantiation, *i.e.* the converting the substances of the bread and wine into the body and blood of Christ, at the word of the human agent. 5. Communicating under one kind, *i.e.* the human agent glorifying himself with the wine. 6. Purgatory, *i.e.* an ingenious invention for robbing the laity, even after they are dead, and giving the human agent imaginary power over their departed

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bacy, spiritual retreats, worship of saints, fasts, processions, litanies, holy water; these are all resemblances between Buddhism and our religion." He might have added, says MaxMuller, in whose works we find the above in the French, tonsure, relics and the confessional.

Thus, not only have the errors of modern infidelity in Germany and elsewhere, in Positivism and Nihilism been anticipated by the inmates of Chinese Monasteries, but the perverted faith of the so-called Church has been anticipated by the Lamas of Tibet. And there is thus a strange oneness in all the perverse ways of men, when they forsake the Lord; and the errors of Churches, of Rationalists, and Infidels of all kinds have this in common; that there is in every case an undue exaltation of the human agents concerned, which is but a reflection of evil as it has been from the first—from Lucifer, son of the morning, said in his heart, "I will exalt my throne above the stars of God," "I will be like the Most High."

The spiritual state of the world, generally, is sad and disheartening, and might well fill the Christian with misgivings, were it not that prophecy has faithfully depicted the *form of godliness without the power* which should come. And let the words of the Lord, to which the Doctrine of Evolution sets its seal, be remembered. "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." There is perhaps no single doctrine so opposed to scripture *and* to the evolution of life, as that of the universal survival of all men into Life; there is nothing in Revelation and there is nothing

in Nature to support it. Yet such is the perversity of man, that the author and adherents of the doctrine of the "survival of the fittest," have affiliated themselves with a mushroom sect (the pillar of which pocketed the goods of another church and sought to undermine its truth meanwhile); who have made out of their own hearts, without any warrant of Revelation or science, a faith which includes the survival of everybody, the fit and the unfit alike!

Touching future punishment, the following points should be kept clearly in mind in its consideration. "We live in a world," says Professor Huxley, "which is full of misery and ignorance, and..... our volition counts for something as a condition of the course of events." We have no experience of a world in which there is not misery, and it is manifestly contrary to all experience to teach that there shall be no misery in the next.

The Professor has taught us, and we have found it supported by all evidence, that misery arises from Disobedience to the order of the world in which we live, and that the change from country to country in space, from generation to generation in time, or even in the person of another individual is no barrier to the misery that flows from disobedience. Whence we infer, with the utmost legitimacy, and with high certainty against which perverseness alone can exalt itself; that the change of the *same* individual from this world to the next shall be no barrier to the misery consequent upon disobedience. On regarding human existence in this life, we perceive that there is happiness as well as misery; and while the condition

is strictly a homogeneous mingle of the two elements, we have evidence of different degrees of homogeneity, and of the tendency under certain circumstances to grow less and less homogeneous; and of the segregation of misery and of happiness to times, places, and persons. We perceive, therefore, that the uniformities of evolution reign here also, and to disregard their teachings when they cease to speak smooth things to man is neither wisdom, nor understanding, nor judgment, nor knowledge, neither anything philosophic or scientific that anybody knows of. We have, therefore, the highest warrant for believing that in the course of evolution there shall be increasing heterogeneity in regard to misery and happiness, increasing segregation to times, places, persons. Throughout all evolution the consequence of this increasing differentiation, has ever been the intensification of the nature of the things or states thus separated; wherefore we must expect in the future, not only misery and happiness to be "gathered out" from each other, according to the uniformity of evolution, but that they shall become more intense—the misery more exceedingly miserable, the happiness more exceedingly happy. Now observe, we arrive at these conclusions through scientific judgments alone, without any reference to revelation whatsoever, and there is nothing that can be urged against them but sickly sentiment and perverseness, the sum and substance of which amounts to this, "We would rather not hear of such uncomfortable things, *ergo*, they cannot be!"

If "our volition counts for something as a condition in the course of events," and our intellect counts for

something as a condition in volition ; judge ye therefore whether you should give heed to men who instruct us out of their own hearts, with doctrines which possess the sole cogency of being agreeable to their feelings? or, whether you should hear and take counsel of that Word which is absolutely congruous with the indications of exact science as to the past, the present, and the future?

What the ultimate significance of the dreadful threatenings contained in Scripture is, none can tell, this much, however, is certain ; the attitude of mind which the Scriptures require of us is, that the wicked shall go into everlasting punishment, and, emphatically, according to mental and moral science, to diminish aught from these threatened pains, is to weaken their power of compelling men to look to their salvation. It is therefore mistaken sympathy with ruinous consequences, and wholly unsupported by the actualities of the universe, which alters the terms of that word now incident upon man.

What madness to suppose that Evolution has finished its course! What madness to suppose that the terrible process of the exclusion of the unfit has ceased to have power over men! The strength of infidelity is gone, it is no longer any use to fight against the Bible, "Arise, contend thou with the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth! for the Lord hath a controversy with His people." "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall

be as wool." "And they shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

THE END.

ERRATA.

Page 22 line 14 *for* unperceptible *read* imperceptible.

" 22 " 30 *omit* now.

" 30 " 20 *for* relation *read* relations.

" 38 " 14 " obverse " reverse.

" 39 " 18 " father " fathers.

" 41 " 30 *omit the inverted commas.*

" 54 " 25 *for* averrings *read* avoidings.

" 54 " 27 " aversion " avoidance.

" 105 " 1 *before* grades *insert* in the higher.

" 117 *omit asterisk and transfer foot-note to page 116.*

" 128 line 8 *for* Shadai *read* Shaddai.

" 265 " 6 " separate " separated.



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